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JOURNAL

OF THE

✓ PRESBYTERIAN
HISTORICAL SOCIETY

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VOL. VII

1913—1914

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PHILADELPHIA
THE PRESBYTERIAN HISTORICAL SOCIETY
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1914

Volume VII of the Journal was published under the supervision of a Publication Committee consisting of Rev. Frederick W. Loetscher, D.D., Editor, Rev. Louis F. Benson, D.D., Mr. H. P. Ford, DeBenneville K. Ludwig, Ph.D., Rev. Joseph Brown Turner, A.M.

The Index for this volume was prepared by Miss Helen B. Porter, Clerk of the Executive Council of the Society.

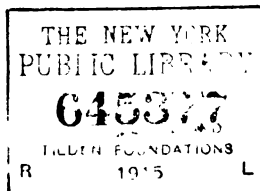


TABLE OF CONTENTS—VOL. VII

	PAGE
NUMBER I	
Our Heritage of History and Our Duty as Trustees of the Past. By Rev. Henry van Dyke, D.D., LL.D.....	1
The Annual Report of the Executive Council. By Chairman Wm. H. Scott	12
The Annual Meeting of The Presbyterian Historical Society. By the General Secretary, Rev. Joseph Brown Turner.....	17
Letters and Reports of the Rev. John Philip Boehm. Part II. Let- ters of the Year 1730. By Professor Wm. J. Hinke, Ph.D., D.D.	24
Record of New Publications.....	61
Notes (The Oldest Presbyterian Communion Service. Rev. Joseph Brown Turner)	63
NUMBER II	
The Rev. Walter A. Brooks, D.D. By Rev. Henry Collin Minton, D.D., LL.D.	65
Historical Notes of the Presbyterian Church of Shrewsbury, N. J. By R. Taylor, A Former Pastor (Appendix by Thomas Lit- tle, Esq.)	67
A Historical Sermon. By Rev. Henry Collin Minton, D.D., LL.D...	86
The Heidelberg Catechism and Its 350th Anniversary in 1913. By Rev. Professor James I. Good, D.D., LL.D.....	96
The History of the Presbytery of Baltimore.....	105
Sketch of the Church at Newtown, Pa.....	109
NUMBER III	
Letters and Reports of the Rev. John Philip Boehm. Part III. Letters and Reports of the Year 1734. By the Rev. Professor William J. Hinke, Ph.D., D.D.....	113
History of the Presbytery of New Brunswick. Part III. Minutes of the Years 1740 and 1741, Inclusive. By the Rev. George H. Ingram	142
The Religious Revival at Bridgeton, N. J., in 1817. By the Rev. Jonathan Freeman, D.D.....	155
Notes	158
NUMBER IV	
History of the Presbytery of New Brunswick. Part IV. A Sum- mary of the First Three Years, 1738-1741. By the Rev. George H. Ingram	161

(iii)

	PAGE
The Diaries of the Rev. Seth Williston, D.D. Edited by the Rev. John Quincy Adams, D.D.....	175

NUMBER V

The Annual Report of the Executive Council. By Chairman Wm. H. Scott	209
The Annual Meeting of The Presbyterian Historical Society. By the General Secretary, Rev. Joseph Brown Turner, A.M.....	214
History of the Presbytery of New Brunswick. Part V. The Minutes of the Year 1742. By Rev. George H. Ingram.....	222
Some Recently Discovered Makemie Letters. By Rev. Joseph Brown Turner, A.M.	231
The Diaries of the Rev. Seth Williston, D.D. Part II. By Rev. John Q. Adams, D.D.....	234
Record of New Publications.....	255

NUMBER VI

Presbyterian Churches of Philadelphia: Their Organization and Changes of Location and Name. By Rev. William P. White, D.D.	257
Letters and Reports of the Rev. John Philip Boehm. Part IV. Letters and Reports of the Years 1738-1740. Translated and Edited by Rev. Professor William J. Hinke, Ph.D., D.D.....	274
Notes	304

NUMBER VII

Letters and Reports of the Rev. John Philip Boehm. Part V. Letters and Reports of the Years 1740-1741. Translated and Edited by Rev. Professor William J. Hinke, Ph.D., D.D.....	305
History of the Presbytery of New Brunswick. Part VI. Minutes of the Year 1743. By the Rev. George H. Ingram.....	334
Some Hitherto Unpublished Letters of Professor Archibald Alexander	347
Notes (The Krefeld Society).....	351

NUMBER VIII

Letters and Reports of the Rev. John Philip Boehm. Part VI. Letters and Reports of the Year 1741. Translated and Edited by Rev. Professor William J. Hinke, Ph.D., D.D.....	353
Church Records in the Presbytery of New Castle. By Rev. Joseph Brown Turner, A.M.....	385
Notes	399
Index of Volume VII. By Miss Helen B. Porter.....	401

LIST OF ILLUSTRATIONS

	OPPOSITE
	PAGE
Oldest Presbyterian Communion Service.....	1
Portrait of Rev. Walter A. Brooks, D.D.....	65
Presbyterian Church, Shrewsbury, N. J.....	67
Manse of the Shrewsbury Presbyterian Church.....	79
Portrait of Rev. Seth Williston, D.D.....	161
Facsimile of Title Page of Mr. Kulenkamp's Book.....	353



THE OLDEST PRESBYTERIAN COMMUNION SERVICE.

JOURNAL

OF THE

Presbyterian Historical Society

VOL. VII.

MARCH, 1913.

No. 1.

OUR HERITAGE OF HISTORY AND OUR DUTY AS TRUSTEES OF THE PAST.

A PRESIDENTIAL ADDRESS DELIVERED AT THE ANNUAL MEETING
OF THE PRESBYTERIAN HISTORICAL SOCIETY, PHILADEL-
PHIA, JANUARY 9, 1913.

BY REV. HENRY VAN DYKE, D.D., LL.D.

The honor of being the President of The Presbyterian Historical Society is one so far beyond my deserts that when it was first proposed I earnestly declined it. But the gentlemen who had the matter in charge (being of Scotch Irish descent, and therefore gifted, at least on the Irish side, with the famous Hibernian power of persuasion), presented their case with such gentle urgency and made so winning a picture of the service which might be rendered in this office by a person of small abilities, that I recognized the identifying finger of predestination and accepted the office for an appointed time—that is, until the really right man for the place is found.

It is a cause of great regret to me that the pressure of my work in other lines leaves me unable to give more time and strength to the service of the Society. Even the pleasure of meeting its friends and supporters at a public reception, which was planned for last year, has been deferred, by a most sorrowful domestic bereavement, until the present

time. I am glad to have the privilege now, and to express to you all my earnest and warm desire for the prosperity of The Presbyterian Historical Society.

You will understand that I am on this ship in the conspicuous but unimportant position of a figure-head. This term is chosen not by way of claiming any ornamental personal qualities, but simply to describe that part of a vessel which is at the front in location and at the rear in usefulness. Now imagine such a figure-head called upon to speak and able to reply, and you will have some idea of the kind of address which ought to be made now. First, the figure-head should say something about the good ship, and the voyage that she has already made, and the faithful work of the officers, engineers, steersmen, and able-bodied seamen, who have kept her afloat and going. Then, the figure-head, pointing forward, should speak of the direction and the course, the present needs and the future hopes of the vessel. Such, in fact, is the outline of what I wish to say to you to-night. Abandoning the nautical figure, I shall speak, first, of what this Society has done already to conserve our Heritage of History, and second, of the work which lies before it as a responsible Trustee of the Past and of our duty to give it a hearty and steady support.

1. The Heritage of History made by those bodies of Christians in America which have Presbyterial rules of government and Reformed standards of faith, is one of the most precious assets of the nation and of the church. Their work in making the gospel known, the Bible honored, the Sabbath respected, and the commandments of God revered, in the early period of American history, was among the most potent factors in giving the United States from the beginning the character of a Christian country. Their republican and representative institutions, based upon democratic sovereignty and entrusting the guidance of affairs to men chosen by the people, undoubtedly influenced the forms chosen for our state and national government. They were steadfast and active in the defense of the rights of the people and in the struggle for American freedom. Their protests and resolu-

tions, like the Abingdon Address and the Mecklenburg Declaration in 1775, were preludes of the Declaration of Independence. In the actual conflict, which was not really a revolution, but a war of resistance to oppressive innovations, they played a leading part. They exhorted, they prayed, they fought, for the conservation of rightful liberties. "I do not know one of them," complained the rector of Trinity Church in New York in 1776, "nor have I been able to hear of any who did not, by every effort in their power promote all the measures of Congress however extravagant." The complaint was just, though it went a hair's breadth beyond the fact. There were two Presbyterian ministers in New England who went over to the Tories. But one of these was deposed, and the other was suspended.

In the history of the development of our country the people of these Reformed and Presbyterian Churches have been no less patriotic, no less influential. Their families, brought up in serious thought and sober ways, have always helped to maintain the important elements of common-sense, gravity, regularity and reverence in the population, and so to preserve the stability and self-control of the nation. They have furnished good men for positions of the highest authority and trust—for the Supreme Court, for Congress, for the Governorship and Legislature of states, for the bench, for the diplomatic service, for the Cabinet, and for the Presidency. Yet they have never put forward or pressed a candidate on the ground of his Presbyterianism. They have never sought to obtain any advantage or predominance over other churches. They have never even whispered to themselves a claim to be "The American Church," content rather to show that their way is a good way, though not the only way, of maintaining religion, and to prove by their works that the gospel of Christ makes useful citizens.

They have been leaders in the evangelization of our great, new land, carrying light and order far out upon the prairie and deep into the forest. They have been faithful advocates of education for all the people, not only founding institutions of the higher learning, but supporting the great

idea of the nation-wide public school—the most important and creative of all our distinctly American ideas. They have been liberal to a degree far beyond their numerical proportion in gifts and benefactions for the welfare of the poor and the distressed. If I mistake not, an investigation would show the members of the Presbyterian family in the front rank, if not foremost, in support of hospitals, asylums, and other institutions of benevolence and unselfish help for humanity.

Now the history of the churches which have borne such fruits, which have nourished and inspired and moulded such useful and honorable human lives for the service of America, is of immense interest and value. Without a knowledge of it we cannot really understand the founding and development of the United States. To study the origin of these churches and their early struggles for existence; to note the type of teaching which made them schools of liberty and nurseries of strong men; to follow the labors and sacrifices by which they were built up and extended; to come into touch with men like Francis Makemie and Ebenezer Pemberton, and the Tennents, and Jonathan Edwards, and John Dickinson, and John Witherspoon and John Rodgers; to observe even their strenuous conflicts among themselves for conscience' sake—in which both sides were often right—and to trace the influences of Christian love and unity which have slowly taught divided friends to understand each other better, and often brought them together again, and prepared the way for larger family reunions and greater Christian alliances; all this, I say, helps us to comprehend the marvelous making of America. What treasures of blood and brawn, of mind and spirit, were poured out for her cause by the Reformed churches! What heroic and high-mettled souls, ready to risk all in defense of God-given rights, were inspired and trained for her service by the strict and virile teachings of evangelical religion! What searchings of heart and conscience, what consecrations of life and property, what long labors and silent, splendid sacrifices, have come from the moral discipline of the Calvinistic faith to enrich, defend, and uphold our common country!

I tell you a true *Historia Mundi* is impossible without church history. Nor can there be in America a real church history which does not include among its major parts a full record and estimate of the character, action and influence of the churches of the Presbyterian order.

It was the recognition of this important truth that led to the foundation of this Presbyterian Historical Society in 1852. Its object was to collect and preserve the materials, and to promote the knowledge, of that particular part of our national religious history which is the heritage of the Reformed churches. The men who have been interested in the Society, from the beginning to the present time, are a noteworthy line—honorable men of whom I may mention only a few by name. Cortlandt Van Rensselaer, James Hoge, Charles Hodge, Thomas H. Skinner, John Forsyth, William B. Sprague, Albert Barnes, William C. Cattell and Henry C. McCook were among the presidents. In other positions of labor and trust there have been men of no less ability and devotion: as chairmen of the Executive Council, such men as William P. Breed and William H. Scott; as librarians and custodians, Samuel Agnew, William L. Ledwith, Alfred Percival Smith, Louis F. Benson; as secretaries and treasurers, John B. Dales, Samuel T. Lowrie, James G. Craighead, D. K. Turner, DeB. K. Ludwig, and Joseph Brown Turner. It is to these men and others of like character that the Society owes its continuance in well-doing and its remarkable success.

For it has succeeded to a degree that would have surprised and delighted its founders, though it does not yet satisfy the enlarged desires of their followers. In spite of many obstacles, such as the general difficulty of securing popular attention for a cause which demands thought to perceive its importance; and the peculiar perversity of Presbyterians in ignoring the real treasures of their inheritance while clinging obstinately to trifles and insignificant habits; and the continual disparity between the pressing needs of the Society and the pitiful smallness of its exchequer, which has been often low, sometimes empty, and never so full that the

treasurer could have an easy mind—in spite of all this, the Society has already accomplished a wonderful work.

It has provided in its rooms a secure and not unworthy place for the gathering, storage and exhibition of historical materials. It has built up a rare and valuable library—beginning with about a thousand volumes in 1856, and rising now to twenty thousand volumes and fifty thousand pamphlets. It is the possessor or the custodian of many priceless manuscripts, including sermons and diaries of the fathers of the church in America, and records of early congregations and presbyteries. It has brought together a most interesting collection of portraits and prints and relics which illustrate in a vivid way the infancy of the churches in the new world. Here is the staff on which that famous evangelist William Tennent leaned as he trod the rough roads of the wilderness, on his gospel journeys, and here the conch-shell on which John Brainerd blew his trumpet-call for the Indians to come to their log church, and here the largest exhibit ever made of those curious old “tokens,” or tickets, which our forefathers used for the purpose of “fencing” the communion table from the approach of unbidden guests.

Many of these things, books, pamphlets, manuscripts, relics have considerable intrinsic value, but this is multiplied a hundred, nay a thousand times, when they are assembled and classified and brought into relation one with another. This is the significant point, this is the inestimable worth of the work done by such a society. All these historical materials and illustrations have a vital connection, they come out of a common life. Centralize them, protect them, arrange them, as this Society has done, and you have as a result, not only an interesting library and museum, but also a place where the life of the Presbyterian churches in America can be studied to better advantage than anywhere else in the world. In addition to doing this the Society, by the publication of its JOURNAL has promoted the writing of historical monographs of permanent value, and the preservation in print of many records and traditions which might otherwise have perished. For all of those who are attached by ties of gratitude and

loyalty to the churches of the Presbyterian family, nay, for all patriotic and thoughtful Americans, the Society has performed an inestimable service in helping to conserve the heritage of the past.

But when I think of how much has been saved, I am overwhelmed with the contrary thought of how much has been lost. What if that first resolution of the church fathers at the General Assembly in 1791, to collect, preserve and utilize the materials of a history of American Presbyterianism had not hung fire for more than sixty years? What if the sincere but scattered, and therefore feeble, efforts in that direction had been combined and organized? What if many of the most important archives of the first churches and the early Presbyteries and Synods had not perished in fires and been lost in waste-baskets and dust-heaps? What if the invaluable diaries and private letters which were written by those voluminous correspondents of the olden time had not been used for kindlings and curl-papers, or sold to the rag-man by ignorant inheritors? What if the rare little books and pamphlets which were tucked away in the corners of commonplace working libraries of theology, had not been sold by the pound to second-hand dealers and disappeared forever? What if the futile attempts to write the history of Presbyterianism from a narrow viewpoint and with insufficient equipment, had been supplemented by something larger and stronger, in which the resources of all the kindred churches of the Reformed faith were brought together and the whole subject was studied with a broader and a more accurate scholarship? Such questions as these suggest lost opportunities, and neglected privileges, and an inheritance wasted and diminished by the heedlessness of the heirs.

It was a friend, I think, who spoke of the Presbyterians as "God's silly people." You can see that he was friendly, because he called them "God's people." You can see that he was honest, because he admitted that they were "silly." Nowhere does this quality appear more clearly than in two things which have hitherto characterized them: first, their propensity to quarrel among themselves and divide their

forces on minor issues; second, their almost incredible indifference to the real significance of their own history, and their conservative reluctance to wake up and do what is needed for its conservation. Everywhere else in the world people are alive to the necessity of taking care of the records and relics of the past. The treasures of art and literature are reverently guarded. The documents of the state and the genealogies of private families are preserved with pious care. Surely religion may claim an equal service of piety from her followers. It is time for the members of the churches of the Presbyterian family in America to recognize and to perform their duty as Trustees of the Past.

2. We come, then, to the second part of our subject: a brief consideration of some of the things which need to be done just now in order to secure, safeguard and utilize the materials of our common history, and a brief statement of what this Historical Society is ready to do for that purpose, if it is properly supported.

First, there is need of a much more complete collection of records and relics, books, manuscripts and pamphlets, than has yet been made. Particularly is this true of written archives, documents, diaries and letters. Every year precious things of this kind are burned up by accident, or lost through carelessness. For example, the minutes of the Presbytery of New Castle from 1731 to 1758 were lost long ago. But the minutes of the same Presbytery from 1717 to 1731 were in existence as late as 1888. The early history of Presbyterianism in Virginia and the whole Province of Pennsylvania, except Philadelphia and the northwest corner, is in that book. And now, within the last twenty-four years it has absolutely disappeared, no trace of it can be found. All such records should be deposited with the Historical Society, not only for safekeeping, but also that they may be accessible to historical scholars. The Church of Scotland has long followed such a plan, requiring the deposit of church records, more than fifty years old, in a central office, and the civil law enforces the wise demand.

Our Society has already urged upon the Presbyteries and

Classes the organization of special committees within their own bounds to gather local materials for history, and an encouraging response has been made in many regions. The effect of this movement must be the awakening of a widespread interest in the subject. But the collections made will not have one tenth part of their full value and usefulness unless they are centralized. I hope, therefore, that the General Assemblies will be led to follow the prudent Scotch plan, and enjoin all bodies under their direction to make the Historical Society the depository of their older records, and that the General Synods will do the same.

I hope also that the private gifts of valuable manuscripts, letters, books and pamphlets, by which the Society has been so much enriched, will continue and increase. The old hair-trunk in the garret was never a safe place to keep such things, and now even that frail refuge is disappearing. Bring the relics of the past into security. They will need to be sifted, winnowed, arranged and classified, of course. For the purposes of this library are not general, but historical. Those purposes, however, would be greatly helped if it could obtain more of the good things which are now lying forgotten and unused.

The second need, which is less immediate and important, is a natural outgrowth of the first. If the library and historical collections of the Society are increased, it must have more room for storage and exhibition and study than its present delightful quarters can afford. It should have a home of its own, designed and fitted for its special use. In my judgment the best place for such a Presbyterian House of History is in Philadelphia. The historical associations of the city, its accessibility, its location in the general region whence the Reformed and Presbyterian churches have drawn their main strength, its comparative reasonableness in the cost of land and building, and finally the well-known tranquil atmosphere of the town which is not in a hurry—all combine to commend Philadelphia. I can see, as it were in a devout dream, a quiet edifice, standing on some tranquil square or carless street, built in the simple and sedate colonial style

rather than in pseudo-gothic, fire-proof, commodious, dignified, ready to welcome all visitors and guests who have an interest in the precious memorials and relics treasured within its walls. Such a house would surely become a shrine for pilgrims from many parts of the world, a meeting-place for people of good will and loyal memories who do not forget the faith and the deeds of their forefathers, and above all it would become the central fountain of enlightenment for all who wished to study the origin and influence of those great churches of America which have held the Reformed faith and the Presbyterian order. May the day soon come, when some Christian man or woman, looking for a worthy object for a pious and useful memorial gift, may dream this same dream and make it true.

The third need of the Society is really the most pressing of all. It is the need of money. Dependent almost entirely upon annual gifts and subscriptions for its support, it has been kept up and enabled to do its remarkable work by the unselfish devotion and generosity of a comparatively small group of loyal friends. This company deserves to be increased, for it is a good company, and the cause which it serves, though quiet, is of large and high importance. I wish that I could persuade more people to believe in it. It does not lend itself to noisy advertisement, but it appeals to the thoughtful mind and the remembering heart.

One reason why our churches have suffered a comparative loss in power and influence is because our Presbyterian people have failed in that form of self-respect which preserves and cherishes the heritage of the past, and draws courage and inspiration for the present from the records of the forefathers.

This Society, dedicated to such a purpose, deserves to have thousands in its membership instead of about two hundred and forty. It deserves, and it needs urgently to-day for the carrying on of its enlarged work, an endowment of at least a \$100,000 instead of its present poor little fund of about \$11,000. No more serviceable benefaction could be made to the combined cause of religion and patriotism than the

foundation of such an endowment, whether by a single gift or by many.

The support of the Society should not be confined to a single section of the country. It should have friends and contributors in all parts of the United States. Every Synod and Presbytery and Classis should have a share in its work, as all will benefit by its results. It makes an honorable claim upon the intelligence and loyalty of all the people of the Presbyterian and Reformed churches. It is the only Society that exists to preserve from oblivion the record of what those churches have done to make America a Christian republic, and so to build up the kingdom of God in the modern world.

THE ANNUAL REPORT OF THE EXECUTIVE COUNCIL OF THE PRESBYTERIAN HISTORICAL SOCIETY FOR THE YEAR ENDING JANUARY 9, 1913.

As we review the work of the Society during the past year, much of it seems merely routine, and just like that of previous years, and yet all of it has been important. Looking upon the books on the shelves, the pictures on the walls, or the articles in the cabinets, everything looks dead and inanimate, except the portraits, but as we gaze upon these, we imagine we are being spoken to by Rev. Dr. Van Rensselaer, Rev. Dr. Cattell, Rev. Dr. Johnstone, Rev. Dr. McCook, and other former officers of the Society, encouraging the present generation to be faithful to the trust committed to it. Once in a while a book seems to live when it contains some information for the seeker who perhaps has given up almost in despair any hope of obtaining that for which he has been making diligent search. It may perhaps be only the date of some event, that is wanted, or a twig pertaining to some genealogical tree, but whenever such inquiries are made, we are happy that we are the custodians of such valuable possessions; and as time passes our accumulated treasures become more precious.

The purpose of the Council is to do its work as far as possible through the Committees, and herewith is presented a summary of the reports submitted by them to the Chairman. As condensation has been necessary, this report but feebly expresses some of the thought and labor which have been given to the Society by members of the Council.

The Rev. Louis F. Benson, D.D., the Honorary Librarian, continues his deep interest in the Library, and reports through his Committee that it has been consulted three hundred and ten times, and by an increasing number of correspondents requesting biographical and genealogical data. There have been thirteen hundred and sixty-nine books and

pamphlets received, and thirteen hundred and twenty-nine cards have been placed in the catalogue case representing the titles and authors of the accessions to the Library. Four hundred and thirteen letters have been written. The Committee records with pleasure having received Dr. McCook's legacy of books, comprising early copies of the Bible in Hebrew, Greek, Latin, French and English; versions of the Psalms, Hymn Books, Church Standards, Catechisms, and the Westminster Assembly Collection of Sermons and Tracts, and books bearing on and centering in the Westminster Assembly and later English Presbyterianism. There were in all seven hundred and fifty-eight items, and they have all been labeled "The Henry C. McCook Collection." The Westminster Collection has been placed in a lock case, and will be kept as a memorial of Dr. McCook. The other books have been put under their respective classifications in the Library. Another gift is from the estate of our late member, Mr. T. G. Gayley, presented by his daughters, Miss Gayley and Mrs. Palmer. It consists of fourteen bound volumes of pamphlets of decided interest and value. The collection will be kept intact, and labeled "The Gayley Collection."

The House Committee, through its Chairman, the Rev. James Crawford, D.D., reports that the Reading Room has been used one hundred and sixty-one times, and that the walls and wood work of the rooms have been painted and varnished, carpets and blinds cleaned and repaired, and all the pictures taken from the walls, dusted and rehung. Our rooms are now attractive in appearance.

The Meetings Committee, Rev. W. H. Oxtoby, D.D., Chairman, has not been able to provide any literary sessions during the year, but the Committee has not been idle, and we are indebted to it for the admirable address which our distinguished President, Rev. Dr. van Dyke, has made at this annual meeting on "Our Heritage of History and Our Duty as Trustees of the Past."

The Museum and Gallery Committee, through its Chairman, Alfred Percival Smith, Esq., the Curator, reports that thirty-six letters were written, and five hundred and seventy-

two catalogue cards made out. The number of visitors was one hundred and sixty-six, and the accessions amounted to four hundred and sixty-two gifts, and six purchases. The most important gift was received by legacy from Rev. Dr. McCook, and comprises a book case, forty portfolios of pictures, a chest of drawers containing relics, seals, etc., a collection of heraldry, and the Westminster Collection of prints. We have also had deposited with us as a loan, the silver communion service of the Hyattsville, Md., Presbyterian Church, which consists of three pieces; a flagon and two chalices. It was presented to the church by Col. Ninian Beall, who lived in Calvert County, Md., as early as 1658.

The Publication Committee, through its Chairman, the Rev. Prof. F. W. Loetscher, Ph.D., reports that the JOURNAL has been regularly published. Dr. Loetscher is the Editor of the publication, and we congratulate him on his excellent work, and the interesting numbers which he has given to us.

The Finance Committee, through its Chairman, Mr. A. Charles Barclay, reports that the Treasurer's account for the year was examined, compared with the vouchers, and found correct. We commend to the members the report of Dr. DeB. K. Ludwig, our Treasurer, and ask for its careful consideration as found in the March number of the JOURNAL. Dr. Ludwig has served the Society for thirty years as its Treasurer, without compensation, and deserves our heartiest congratulations. May his life long be spared to the Church in his various activities.

The Historical Memorials Committee, through Lucien H. Alexander, Esq., Chairman, reports the continuation of their efforts to secure the coöperation of each Presbytery and Classis in furthering the interests of our Society. As a result of their efforts, one hundred and seventy-two Committees have already been organized in forty-four States and Territories of the United States, and in India and Africa. They are planning still greater work, and as the years go by, the valuable services rendered by this Committee will become more and more apparent.

The Committee on Membership, Mr. Allan Sutherland, Chairman, reports the present membership to be one honorary member, thirty-nine life members, and one hundred and ninety-seven annual members, making a total of two hundred and thirty-seven. During the year, twenty-seven annual members have been elected, while there have been eight deaths, and nine resignations. The members who have died were Hon. Wm. M. Lanning, Rev. J. R. Miller, D.D., Mr. Alfred F. Moore, Mr. John R. Fanshawe, Mr. Virginius F. Graves, Miss Elizabeth N. Brown, Rev. Corliss B. Gardner, D.D., and Rev. James Price, D.D. Dr. Price, who died April 7, 1912, had been an active member of the Council from 1883 to 1910, and Recording Secretary from 1893 to 1908. He took an active interest in the affairs of the Society, and showed his appreciation of its work by bequeathing to it \$500, besides books and manuscripts, which have not yet been classified.

In general, the principal act of the Council during the year was the securing of the Rev. Joseph Brown Turner, to become officially connected with the Society as its General Secretary. We are greatly indebted to the friends who responded to our appeal for funds, and made possible the engagement of Mr. Turner. He was for eighteen years Pastor of the Presbyterian Church at Dover, Del., and is now President of the Delaware Historical Society. Mr. Turner brings to the office an intelligent consecration to Historical and Genealogical research, and doubtless will be able to secure from time to time much that should be in our possession. It was through Mr. Turner's efforts that the Presbyterian Church of Hyattsville, Md., committed to our custody what is supposed to be the oldest communion service owned by any Presbyterian Church in the United States, and he has also had deposited with us, the Minutes of the Presbytery of New Castle from 1758 to 1870.

The needs of the Society are new members giving us a larger annual income for current expenses, and also a substantial addition to our endowment fund, so that the value of the Library and Museum may be increased by new acquisitions.

In conclusion, we thank all who have contributed in any

way to the advancement of the cause we represent, but especially Miss Helen B. Porter, and her assistant, Miss Anna P. Helmbold, for intelligent and faithful service rendered in connection with their office work.

Respectfully submitted,

WM. H. SCOTT,
Chairman.

THE ANNUAL MEETING OF THE PRESBYTERIAN HISTORICAL SOCIETY.

ROOMS OF THE PRESBYTERIAN HISTORICAL SOCIETY, WITHER-
SPOON BUILDING, PHILADELPHIA, PENNSYLVANIA,
JANUARY 9, 1913.

The Presbyterian Historical Society, in Annual Session, was called to order at three o'clock Thursday afternoon, January 9, 1913, in accordance with previous arrangement, by the First Vice President, Rev. James Crawford, D.D. Rev. Wm. H. Oxtoby, D.D. and Rev. Joseph Brown Turner were also present. In the absence of a quorum, the meeting was adjourned until eight o'clock.

On the evening of January 9, 1913, after a reception tendered to Dr. van Dyke by the Society, the meeting was called to order, and Dr. Loyal Y. Graham led in prayer. Dr. van Dyke then addressed the Society and its assembled guests on the subject, "Our Heritage of History and Our Duty as Trustees of the Past."

In the absence of the Recording Secretary, Rev. Dr. Walter A. Brooks, the minutes of the last annual meeting were read by the General Secretary, and were approved.

The President appointed Mr. H. P. Ford, Mr. H. S. P. Nichols, and Mr. T. Wilson Hedley, a committee to nominate the officers of the Society, and the members of the Executive Council, for the ensuing year.

Mr. William H. Scott, Chairman of the Executive Council, read the annual report of the Council. It was received, ordered to be filed, and to be printed in the JOURNAL of the Society.

Amendments to the Constitution, which, as required by the Constitution, had been signed by twelve members, delivered to the Chairman of the Executive Council sixty days before the annual meeting, and mailed to all the members thirty days previous to this meeting were read, and unanimously approved, as follows:

FIRST: To amend Article V by substituting for the first paragraph thereof, which reads as follows:

“The officers of this Society shall be a President, two or more Vice-Presidents, not exceeding ten in number, who may be chosen from among the Honorary Members of the Society; a Corresponding Secretary, a Librarian, a Treasurer, a Recording Secretary, and an Executive Council, of which Council at least two-thirds shall be connected with the Presbyterian Church in the United States of America.”

the following:

“The officers of this Society shall be a President, three Vice-Presidents, a Librarian, a Treasurer, a Curator, a General Secretary, and an Executive Council, of which Council at least two thirds shall be connected with the Presbyterian Church in the United States of America.”

SECOND: To amend Article VII by substituting for the first paragraph thereof, which reads as follows:

“The Executive Council shall consist of not less than twelve nor more than thirty members, of whom seven shall constitute a quorum for the transaction of business; and the President, the Corresponding and Recording Secretaries, the Librarian, and the Treasurer shall be members *ex-officio*.”

the following:

“The Executive Council shall consist of not less than twelve nor more than thirty members, including in this number the President, the Vice-Presidents, the Librarian, the Treasurer, the Curator, and the General Secretary. Seven members shall constitute a quorum for the transaction of business.”

And further, by substituting for the third paragraph of Article VII which reads as follows:

“The Council shall have power to appoint a Curator, a Clerk or other assistants needed for this purpose, and to provide means to defray the expenses of their operations.”

the following:

“The Council shall have power to appoint a Clerk and other assistants needed for this purpose, and to provide means to defray the expenses of their operations.”

THIRD: To amend Article X by substituting for the last paragraph thereof, which reads as follows:

“It shall be the duty of the Recording Secretary to give notice of all proposed amendments to the Constitution by mail to all members of the Society at least thirty days previous to the annual meeting.”

the following:

“It shall be the duty of the General Secretary to give notice of all proposed amendments to the Constitution by mail to all mem-

bers of the Society at least thirty days previous to the annual meeting."

The Treasurer presented his annual report as follows:

DE BENNEVILLE K. LUDWIG, TREASURER, IN ACCOUNT WITH
THE PRESBYTERIAN HISTORICAL SOCIETY.

ENDOWMENTS

<i>General Endowment Fund</i> , interest for Current Expenses, par value	\$5,600 00
<i>William C. Cattell Endowment Fund</i> , interest for Library Maintenance	2,600 00
<i>James Latta Endowment Fund</i> , interest for Museum and Gal- lery Maintenance	1,000 00
<i>Elizabeth Perkins Converse Endowment Fund</i> , interest for Current Expenses	1,500 00
<i>Makemie Monument Endowment Fund</i> , interest for Makemie Monument Maintenance	1,000 00
*Total par value of Endowments.....	\$11,700 00

CURRENT EXPENSE ACCOUNT

	Dr.	Cr.
To balance, January 1, 1912.....	\$44 15	
205 annual dues.....	1,025 00	
Interest from General Endowment Fund.....	234 00	
Interest from Elizabeth Perkins Converse Endow- ment Fund	75 00	
Interest from bank deposits.....	37 02	
Payment for work done for others.....	6 40	

* *Note by the Treasurer.* Previous to 1879 there had been collected, largely through the efforts of Samuel Agnew, then Treasurer, a fund for the purchase of a permanent home for the Society. In March 1879, the property, 1229 Race St. was bought for \$12,000, and in February, 1881, an annex was erected and furnished at a cost of some \$4,500. In view of the Society's taking quarters in the Witherspoon Building, this property was sold in 1898 for \$20,000, of which sum \$5,000 was appropriated to fitting up the library, museum, etc. In consideration of the use of the rooms (518-532 Witherspoon Building), the balance, \$15,000, was turned over to the Trustees of the Presbyterian Board of Publication and Sabbath-School Work, it being agreed that if said Board gave up the control of the building, or the said Society vacated its rooms, the sum of \$15,000 should be returned to the Society. In fact therefore this fund constitutes an asset of the Society additional to its endowments, representing its real estate or building fund.

Contribution of

Wm. H. Scott.....	\$200 00	
Mrs. C. P. Turner.....	100 00	
A. Chas. Barclay.....	100 00	
Alex. Van Rensselaer.....	100 00	
Rev. Dr. Henry van Dyke.....	100 00	
Thos. W. Synnott.....	100 00	
Rev. Dr. Louis F. Benson.....	100 00	
Alfred Percival Smith, Esq.....	60 00	
Mrs. Alfred Percival Smith.....	50 00	
Wm. L. Austin.....	50 00	
Wm. Wood	25 00	
Geo. W. Magee.....	25 00	
John S. McMaster, Esq.....	25 00	
Rev. Dr. F. H. Moore.....	25 00	
James L. Wilson.....	10 00	
	<hr/>	1,070 00
Sales of Journals.....		48 50
Cash returned by Membership Committee.....		3 64
By printing and mailing three issues of Journal (net cost, \$275.57)		\$324 07
Salaries of secretary, clerks and janitor.....		1,130 00
Expenses of House Committee—repairs and extra cleaning		389 21
Printing, postage, telephone and other sundries...		136 50
Museum incidentals		20 00
Insurance in part.....		240 06
Balance on hand, January 1, 1913.....		303 87
		<hr/>
		\$2,543 71 \$2,543 71

LIBRARY ACCESSION ACCOUNT

To balance, January 1, 1912.....	\$1,434 47	
Sale of duplicate books.....	76 58	
Interest from deposit in Western Saving Fund..	50 00	
By accessions		\$51 16
Present balance		1,509 89
		<hr/>
		\$1,561 05 \$1,561 05

LIBRARY MAINTENANCE ACCOUNT

To balance, January 1, 1912.....	\$105 01	
Interest from Wm. C. Cattell Endowment Fund..	104 00	
By binding periodicals, pamphlet cases, etc.....		\$70 20
Insurance, in part.....		75 00
Present balance		63 81
		<hr/>
		\$209 01 \$209 01

SAMUEL AGNEW MEMORIAL LIBRARY ACCOUNT

To balance, January 1, 1912.....	\$7 88	
Present balance		\$7 88
	<hr/>	<hr/>
	\$7 88	\$7 88

MUSEUM AND GALLERY ACCESSION ACCOUNT

To balance, January 1, 1912.....	\$103 36	
Sale of duplicates.....	24 85	
By accessions		\$28 00
Present balance		100 21
	<hr/>	<hr/>
	\$128 21	\$128 21

MUSEUM AND GALLERY MAINTENANCE ACCOUNT

To balance, January 1, 1912.....	\$126 32	
Interest from James Latta Endowment Fund....	40 00	
By cost of arranging tokens.....		\$91 70
Hauling cases		10 00
Hanging pictures		4 00
Insurance, in part.....		35 00
Present balance		25 62
	<hr/>	<hr/>
	\$166 32	\$166 32

MUSEUM AND GALLERY EQUIPMENT ACCOUNT

To balance, January 1, 1912.....	\$71 65	
By present balance.....		\$71 65
	<hr/>	<hr/>
	\$71 65	\$71 65

MAKEMIE MONUMENT MAINTENANCE ACCOUNT

To balance, January 1, 1912.....	\$291 23	
Interest from Makemie Monument Endowment Fund	50 00	
By repairs to monument grounds.....		\$15 42
Present balance		325 81
	<hr/>	<hr/>
	\$341 23	\$341 23

SUMMARY OF PRESENT CASH BALANCES:

Current Expense Account.....	\$303 87
Library Accession Account	1,509 89
Library Maintenance Account	63 81
Samuel Agnew Memorial Library Account.....	7 88
Museum and Gallery Accession Account	100 21

Museum and Gallery Maintenance Account	\$25 62
Museum and Gallery Equipment Account	71 65
Makemie Monument Maintenance Account.....	325 81
<hr/>	
Total	\$2,408 74

All of which is respectfully submitted.

DE BENNEVILLE K. LUDWIG.

The report was received, and referred to the Committee on Finance to be audited.

The Finance Committee reported as follows:

I have examined the foregoing account of the Treasurer, to December 31, 1912, and the securities, and have compared them with the vouchers, and find the same correct.

(Signed) A. CHAS. BARCLAY,
Chairman, Finance Committee.

The report of the Treasurer was ordered to be printed in the JOURNAL.

The Nominating Committee presented its report, and on its recommendation, the following persons were unanimously elected for the year 1913:

President:

REV. HENRY VAN DYKE, D.D., LL.D.

Vice Presidents:

REV. JAMES CRAWFORD, D.D.

REV. CHARLES R. WATSON, D.D.

REV. HENRY C. MINTON, D.D., LL.D.

Chairman of Executive Council:

MR. WILLIAM H. SCOTT.

Honorary Librarian:

REV. LOUIS F. BENSON, D.D.

Treasurer:

DE BENNEVILLE K. LUDWIG, PH.D.

Curator:

ALFRED PERCIVAL SMITH, Esq.

General Secretary:

REV. JOSEPH BROWN TURNER, A.M.

Executive Council:

REV. BENJ. L. AGNEW, D.D. LL.D.,	REV. EDWARD YATES HILL, D.D.,
LUCIEN H. ALEXANDER, Esq.,	REV. FRED'K W. LOETSCHER, Ph.D.,
MR. A. CHARLES BARCLAY,	DE BENNEVILLE K. LUDWIG, Ph.D.,
REV. THOMAS R. BEEBE, D.D.,	REV. ALEXANDER MACCOLL,
REV. LOUIS F. BENSON, D.D.,	REV. H. C. MINTON, D.D., LL.D.,
REV. JAMES Y. BOICE, D.D.,	REV. WM. HENRY OXTOBY, D.D.,
REV. JOHN CALHOUN, D.D.,	MR. WILLIAM H. SCOTT,
REV. CHARLES S. CLELAND, D.D.,	ALFRED PERCIVAL SMITH, Esq.,
MR. CLARKSON CLOTHIER,	MR. ALLAN SUTHERLAND,
REV. JOSEPH W. COCHRAN, D.D.,	MR. THOMAS W. SYNNOTT,
REV. JAMES CRAWFORD, D.D.,	REV. JOSEPH BROWN TURNER, A.M.,
MR. HARRY PRINGLE FORD,	REV. HENRY VAN DYKE, D.D., LL.D.,
REV. JAMES I. GOOD, D.D.,	REV. ANDREW JUDSON WALTER,
REV. LOYAL Y. GRAHAM, D.D.,	REV. CHARLES R. WATSON, D.D.,
MR. T. WILSON HEDLEY,	MR. JAMES L. WILSON.

Honorary Directors:

MR. CHARLES B. ADAMSON,	MR. WILLIAM J. McCAHAN,
MR. WILLIAM L. AUSTIN,	MR. ROBERT C. OGDEN,
MR. WILLIAM J. LATTI,	MR. ALEXANDER VAN RENSSELAER.

Solicitor:

J. CLAUDE BEDFORD, Esq.

Brief remarks were made by Dr. van Dyke, Mr. Scott, Mr. Turner and Dr. Benson.

A resolution of sympathy for Rev. Walter A. Brooks, D.D., the capable and faithful Recording Secretary of the Society since 1907, and for Rear Admiral Lyon, in their illness, was adopted.

The Society adjourned.

The members and their guests then partook of a collation provided for the occasion.

JOSEPH BROWN TURNER,

General Secretary.



LETTERS AND REPORTS OF THE REV. JOHN PHILIP BOEHM.

TRANSLATED AND EDITED BY PROF. WILLIAM J. HINKE, PH.D., D.D.

PART II.* LETTERS OF THE YEAR 1730.

[I. LETTER OF MR. BOEHM TO THE CLASSIS OF AMSTERDAM, JANUARY 29, 1730.¹]

VERY REVEREND CLASSIS:

The very gracious letter of your Reverend Assembly, dated June 20, 1729,² addressed to the humblest and the least of your fellow-brethren, together with the enclosed letter,³ addressed to my elders and brethren in the Lord, I duly received on November 4th of the same year. In it I found, with the greatest astonishment of a joyful heart, the glorious wonders and remarkable providence of the great God, in dealing so mercifully with the small body of believers in this, yet wild, country; in inclining so strongly the hearts of the very Reverend Assembly toward us poor and miserable men and in appointing you so graciously to be a mother to our newly-planted, still very feeble and weak, but true church of God, a mother in whose lap we can enjoy comfort and protection, for Jesus' sake. And oh, that I were able to praise God sufficiently for this! Hence your most submissive and humble fellow-servant in Christ offers to your Reverend Assembly a dutiful and most grateful heart, wishing for you, on behalf of himself and the congregations entrusted to him, the infinite love of the great God, and the unfading crown of eter-

* For Part I, see JOURNAL VI, pp. 295-324.

¹ The original German letter of Boehm is preserved in the archives of the Classis of Amsterdam, Pennsylvania Portfolio, New Letters, No. 5.

² For a translation of this letter see *Ecclesiastical Records of the State of New York*, Vol. IV, pp. 2471-73.

³ See *Ecclesiastical Records*, Vol. IV, pp. 2468-71.

nal glory as your gracious reward. As regards himself he prays, with his whole heart, that the Prince of Peace, for the sake of his name, may graciously fulfil every wish, sent by your Reverend Assembly to your most humble fellow-servant in Christ, and that he may so equip his poor and feeble servant as to enable him, with his gracious assistance, to perform his service in such a way that he may help in extending his kingdom and hereafter may appear in his presence without fear.

Now, Most Reverend Classis, the service in the Gospel of Jesus Christ has been fully laid upon me and bound upon my soul through the ordination which took place in New York,⁴ in accordance with your august decision, so that, unless I want to hear hereafter a terrible judgment, I cannot withdraw my hand, so long as God gives me life. For this cause I also implore God, with my whole heart, night and day, that, for the sake of his name, he will graciously sustain me under my burden, in true and sincere perseverance in his service. For, as your Reverend Assembly may sufficiently infer, from all attending circumstances, my burden is almost unbearable, inasmuch as my days, and accordingly also the powers of my body, are declining,⁵ so that I am no longer able to work hard throughout the whole week and on the Lord's days, etc., be at my several [preaching-] places, which are far apart from each other, in order to attend to the duties of my office. Yet, the most important thing must have the preference.⁶ Moreover, I had very little means when God brought me into this desolate country, so that I was hardly able to secure bread for myself and for my family, until I could, with God's blessing, obtain the same from the soil.

⁴This ordination took place on November 23, 1729. See the record of it in the JOURNAL, Vol. VI, pp. 317-321.

⁵This statement is rather surprising, as Mr. Boehm was not yet forty-seven years of age when he wrote this letter. It implies perhaps that he had a weak constitution.

⁶Mr. Boehm means evidently the labor for the support of his family, when he writes of "the most important thing."

When I had labored long enough upon my land,¹ which I had secured with borrowed money whose interest I had to pay, and thought of making a beginning in paying off my debts, then it was God's way to select me, according to his providence, as his servant in the service of the gospel of his Son. From this service I could not consider myself released, as has been sufficiently made known to the Reverend Classis, because of the strong desire and the persistent pleading of the poor, scattered sheep of Jesus Christ, which had no shepherd; hence I had finally to submit to this yoke.

In this service I have now labored for four and a half years to my utmost ability, and (as I can truthfully say) I have received during all this time as my salary for my great trouble and neglect [of my land] less than forty pounds rather than more. Yet I dare not say anything, because of the many sects which revile a minister most shamefully for receiving a salary; and, because of the great poverty, in which, at present, most

¹ Mr. Boehm had settled on a farm in Whitpain Township, (then Philadelphia, now) Montgomery County. He was naturalized in 1729. See *Pennsylvania Archives*, 2nd Series, Vol. III, p. 115. In 1734 he was taxed and paid quit-rent on two hundred acres in Whitpain Township. See Rupp, *Thirty Thousand Names*, p. 478. On March 22, 1735, John Philip Boehm, of Whitpain, Gabriel Shuler, of Salford, and Ulrich Stephan, also of Salford, bought one hundred and fifty acres and one hundred and fifty-four perches of land in Lower Salford Township, where Harleysville now stands. On July 13, 1742, Mr. Boehm bought the two-third interests of Gabriel Shuler and Ulrich Stephan. On April 9, 1745, John Philip Boehm and Anna Maria, his wife, sold one hundred acres, and on December 28, 1745, they sold the remaining fifty acres. See James Y. Heckler, *History of Lower Salford Township*, 1888, pp. 4-6. On September 9, 1736, John Philip Boehm acquired title to two hundred acres of land in Whitpain Township at a cost of £165, 13s, 1d. Upon this tract he lived all the rest of his life. On February 5, 1740, the Proprietaries granted to Mr. Boehm two hundred acres and six per cent. allowance for roads, on Saucon Creek, Bucks (now Northampton) County; and on May 16, 1743, the Proprietaries added an additional grant of one hundred and three acres and six per cent. allowance in Lower Saucon Township, same county. On September 30, 1747, John Philip Boehm and Anna Maria, his wife, conveyed these two tracts to their son, Anthony William Boehm. See Dotterer, *Rev. John Philip Boehm*, 1890, p. 23.

of our people are living, I cannot admonish them, if I do not wish to scatter them again, but must patiently allow it to continue.

This has often caused me to shed tears in the solitude, when I was on my long and difficult journeys, because I could hardly see how I could get through, for I have a wife and six children,^s four of whom are yet of tender age, while my debts are still increasing, for I must attend to the duties of my office and neglect my work [on the farm]. This is the reason why I am unable to raise the interest and as a result may lose my land again.

Therefore, your needy and poor fellow-servant of Jesus Christ appeals humbly and submissively to the Reverend Classis with the most earnest prayer, that you will remember him in Christian mercy and according to brotherly love, and cheer him with a small contribution. The God of all mercy will reward you richly, in body and soul, according to his grace.

Most Reverend Classis, I now live in unwavering hope, that, after Almighty God had caused us so wonderfully to seek the way to the confirmation in my office, (in spite of the opposition which he permitted to be made against the service forced upon me, which I discharged in the fear of God) and after enabling us to find it, through his fatherly guidance, in your Reverend Classis, now our congregations will daily grow and increase, under the grace of our almighty protector and through the watchful care of his faithful servants, although the mischievous spirit does not yet desist from attacking us.

I shall not fail obediently to report our condition to the Reverend Classis, from year to year, according to your com-

^sThe wife and children of Boehm are mentioned in the letter of administration, granted on May 6, 1749, to his son. His wife's name was Anna Maria Sherer, daughter of Philip Sherer, of Lambsheim. Their surviving children were: Anthony William, Anna Maria, Sebina, Elizabeth, Maria Philippina and John Philip. For the descendants of Mr. Boehm, see A. P. Horn, *Proceedings of the Reunion of Apple's Church and of the Boehm Family*, Hellertown, 1902, pp. 81-154.

mand, which will be done this time by your reverend correspondents, the ministers of New York.

Commending your reverend and precious persons, together with all your families and holy service to the infinite love of Jesus, and myself to the true love originating from him and to your favorable Christian remembrance, I remain, as long as I live,

Most Reverend Classis, Your submissive and obedient servant and humble fellow-worker in Jesus Christ.

Johan Philips Boehm,
Minister of the three Reformed Congregations at Falckner Schwam, Schipbach and Weitmarche.

Pennsylvania,
in America, in
the County of
Philadelphia
January 29, 1730.

[2. LETTER OF MR. BOEHM AND HIS CONSISTORIES
TO THE CLASSIS, JANUARY 29, 1730.*]

Very Reverend Classis:—

The favorable answer, sent by your Reverences to your submissive and obedient servants, dated December 1, 1728,¹⁰ has been duly received by us, to our great joy, from the reverend ministers of New York and Long Island, shortly after its arrival. We have seen therein that our humble request, submitted to the Reverend Classis, has met with a kind reception, that our just claims, which we had spread before you, were approved and taken to heart, and that we were assured of your support in our sad condition. The decision of the main point ¹¹ of our request was postponed, because of its importance, to the next opportune time. Meanwhile we were admonished not to be vexed by our trials, but to conduct our-

* The original of this letter is at Amsterdam, Pennsylvania Portfolio, new letters, No. 6.

¹⁰ For this letter see *Ecclesiastical Records*, Vol. IV, p. 2441f.

¹¹ The main point referred to was the request for Boehm's ordination.

selves as men and to make use of the means at hand among us; not to give up our [religious] meetings in spite of all opposition to this work of the Lord. We were assured that our labor would not be in vain in the Lord, because our zeal was spent in a good cause, through which the glory of God and the Kingdom of Jesus could be promoted. We were further admonished to seek guidance in the Word of God, to let many prayers ascend to the throne of God, and in our tribulations put all our trust in his mercy and faithfulness, for he can and will aid all those who have faith in him and do not give up the work of his hands, as he has proved many times that it is he who plants his church and preserves her in every persecution. We were also exhorted not to let our hands drop down, but to wait for the Lord and be strong in him that he might make us strong.

These words made our troubled hearts rejoice again, inasmuch as we could clearly see in them the gracious and helping hand of our dear heavenly father.

To strengthen our weak members the letters were read as soon as possible after their receipt, before all the three congregations, with the most urgent exhortation to all our members for Jesus' sake to remain steadfast and to adhere firmly to the church order, established by us in the fear of the Lord, with a sure confidence in the inestimable grace of the merciful God, which he had displayed, as it were, before our eyes. Thus we might see how we could be the happiest of men in our undertaking, having already shown us how he inclined the hearts of his faithful servants towards us, so that, for the glory of Jesus, they willingly offered themselves to promote, to the best of their ability, the further cultivation of this spiritual vineyard of the great God, altogether newly-planted in this desolate place.

It seemed, however, as if some of our members, here and there, were very cold and indifferent, because of the notion suggested to them, that, because our minister was unordained, and as we had begun the work on our own initiative, it could therefore not be accepted as Reformed worship.

This continued until the Reverend Classis favored us most

graciously with a godly, ecclesiastical decree, by which all our doubts and anxiety were removed, yea all disgraceful slanders against the service of our minister, performed among us in the fear of God, were entirely suppressed. For this grace we give thanks to our God, we praise and bless his holy name here in time and hereafter in eternity.

The letter, which was written by the Reverend Classis on June 20, 1729, was received by us through a special messenger from the Reverend Ministers of New York on November 4th of the same year. It contained the ecclesiastical resolution, passed by the Rev. Classis, consisting of eight articles regarding our church affairs in this country and the [ministerial] acts, already performed among us. It also contained a humble prayer to God, the father of our Lord Jesus Christ, in behalf of us as members of the body of Jesus, that we might be filled with all wisdom and spiritual knowledge, that we might be strengthened by his strength, so that Jesus through faith might dwell in our hearts and we be rooted and built up in his love. It also implored the divine blessing upon the ministry of our beloved pastor with many desired fruits, that our congregations be crowned with much light, life and spirit, that through God's all-sufficient favor they be adorned, confirmed, increased, made perfect and prepared for his praise on this earth. It concluded with exhortation, comfort, admonition and benediction.

We could not receive this letter without tears, because of our surprise and heart-thrilling joy, considering that your Reverend Classis had so graciously listened to the prayers of us poor people, living in such a remote desert, where we hitherto seemed to be quite forsaken and without help in this world, and that you, so graciously and with such holy zeal for the Kingdom of Jesus Christ, have taken up our cause, that it might be planted among us and through us poor members in this desolate place. This great favor, which we have received from the merciful God through his ministers, we consider ourselves in duty bound humbly to recognize with continual thanksgiving, lying upon our knees before his holy throne. Nor shall we cease praying before his throne, that

he, the rich and all-sufficient recompenser, may in his fatherly mercy richly endow you with all spiritual and bodily blessings and thus reward, here in time and hereafter in eternity, the help extended and the labor devoted to us for Jesus' sake.

Very Reverend Classis, we deem it unnecessary to report at length, how every thing has been finished and carried out by the reverend ministers of New York, whom your Reverences had qualified to act in your name, (with whose orders we duly and obediently complied) how the whole rite (of ordination) was conferred upon our minister in New York, in the presence of three delegates from our midst, because the Reverend Classis will find all this clearly and at sufficient length in the submissive report,¹² made by your correspondents, the ministers of New York.

Very Reverend Classis! Besides our humble and dutiful expression of gratitude for all that we have received, we take the liberty humbly to set forth to your Reverences our poverty, in the assured confidence that you will not take this ill of your children, so lovingly adopted by you, who are still so feeble and unable to help themselves. Especially since your Reverences have taken us so willingly under your protection and have assured us of your counsel and help.

Hence, Most Reverend Classis, our very humble petition is this: The foundation of our true worship, according to the Reformed religion and doctrine, has been laid in this desolate region by the Reverend Classis, and this first of all in our three congregations. Our church-order [constitution] has been approved and ordained as useful and lawful, in accordance with which we shall, with the help of God, always live, as also in accordance with the Church Order of the Synod of Dort. Our minister, whom we had chosen, and whose ordination we had requested so humbly of the Reverend Classis, has already been ordained in accordance with your august

¹² This report, dated April 21, 1730, is in the Amsterdam archives, Pennsylvania Portfolio, new letters, No. 3. It has not yet been published. It was laid before the Classis on December 5, 1730.

decision. Thus God's spiritual vineyard is fully planted. For this may the name of the great God ever be praised.

Now we need most urgently for each congregation a house of God, or a fixed place of assembly and also a dwelling for our minister. To wander here and there, from one house or barn to another is too troublesome and also detrimental to the divine service, because of the ignorance of some persons in whose houses it is held, nor can one person be expected to allow the services to be held always in his house. Of ourselves we are unable to begin, much less to carry out, the least, because almost all of us are newcomers in this poverty-stricken land and are burdened with our own debts. For even the small amount which each member subscribed and promised for the support of our minister, cannot be collected, although in the congregation at Falckner Schwam it amounts only to 8 lbs. 17 sh., at Schipbach 5 lbs. 5 sh. and at Weitmarsche 4 lbs. — sh., in all only 18 lbs. 2 sh. But with many even this remains unpaid, because of poverty, so that he [the minister], like all of us, must patiently support himself by the labor of his hands. With this paltry contribution he is not even able to hire a servant to do his work, that he might attend to the duties of his office only.

With firm reliance upon God, the father of all mercy and upon Christ, his son, our spiritual ruler and king, we poor members humbly address ourselves to the Reverend Classis as to the faithful servants of God, and to all true members of the body of Christ, with the urgent request to cheer us with a Christian and charitable contribution from the abundance with which the merciful Father has blessed them. We ask you to consider that this request is not made for our own profit, but for the glory of God and the praise of the name of Jesus. We live in the sure hope that the same God, for whose glory alone we ask it, will with his spirit strongly remind and convince the hearts of all those who know and love him, that such aid will not be lost, but will be a sacrifice pleasing to him, for which a believing soul will be rewarded a thousand fold here in time and yonder in eternity.

We, therefore, ask humbly the Reverend Classis to send

whatever the Lord will graciously communicate to us, through our fellow-believers, to the reverend ministers of New York and to appoint the same to act as our supervisors, in the name of the Reverend Classis, whose good counsel we promise obediently to follow. We also pledge ourselves and promise herewith and by virtue of this, as we have done hitherto, and as has been established by the reverend corresponding ministers, to obey in all religious matters every ecclesiastical resolution of the Reverend Classis.

Herewith we faithfully commend your Reverences, as our exalted patrons, your precious persons, families and sacred service to the powerful hand of our dear heavenly father, and ourselves, with renewed expressions of gratitude and a repetition of our most humble request, to your gracious protection and love. Praying for an early, favorable and gratifying answer, we are and remain

Very Reverend Classis of Amsterdam,
our Very Reverend Brethren and
Fathers in Christ.

Your humblest and least servants, fellow-brethren and children in the Lord,
Johan Philips Boehm, Pastor of the
above mentioned three congregations at
Falkner Schwam, Schipbach and Weitmars.

Pennsylvania, in America,
January 29, 1730.

[Falkner Swamp:]

Fridrich Antes.¹³
Hans Wolffmiller.

Bastian Reiffschneider.¹⁴

¹³ Philip Frederick Antes and Anna Catharine, his wife came to Pennsylvania from Freinsheim, a town in the Palatinate, in the year 1721. Henry Antes, their son, states in a letter to John Adam Gruber, written on March 15, 1743, that he had been living in Pennsylvania for twenty-two years. See *Fresenius' Nachrichten*, Vol. III, p. 745; Dotterer, *Perkiomen Region*, Vol. II, p. 160.

¹⁴ In 1734 Sebastian Reiffschneider paid quit-rent on one hundred acres in Hanover Township, Philadelphia County; Rupp, *Thirty Thousand Names*, p. 474.

[Skeppack:]

Hans Meyer.^{14a}

Gabriel O Schuler's¹⁵
mark

Länert Spär

Lorentz Bingemann^{16a}

[Whitemarsh:]

Willern Deeweas¹⁶

Johannes X Rebenstock¹⁷

Isack Dilback¹⁸

Ludwig Knauss¹⁹

Elders and Deacons of the three above-mentioned
congregations.

^{14a} In 1735 the farm of Hans Meyer adjoined that of Mr. Boehm. See Heckler, *History of Lower Salford Township*, p. 4.

¹⁵ Gabriel Schueler paid, on September 28, 1734, quit-rent on one hundred acres in Skeppack, Salford Township, for sixteen years in full. Hence he must have settled there at least as early as 1718. See Dotterer, *Perkiomen Region*, Vol. I, p. 105. In September, 1711, he was married to Margariet Aweegh, by the Rev. Paulus Van Vlecq. See JOURNAL, Vol. I, p. 122.

^{16a} In 1730 Jacob Reiff sold one hundred acres of his farm on the Little Branch of the Skeppack to Lawrence Bingeman, who, however, lived only three years on this tract, when he died. See Heckler, *l. c.*, p. 113.

¹⁶ William DeWees came from Leeuwarden, province of Friesland, in Holland, landing in New York about the year 1689. His wife was Anna Christina Meels. On February 10, 1703, he bought a lot in Germantown. He had learned the trade of a paper maker. In 1710 he erected a paper mill on the west side of the Wissahickon, in that part of Germantown called Crefeld. On October 14, 1704, he was chosen sheriff and on December 4, 1706, member of the Council of Germantown. He was one of the pillars of the Reformed congregation at Whitemarsh. See Dotterer, *Historical Notes*, pp. 23-25.

¹⁷ John Rebenstock settled in Germantown in 1702, where he bought a lot of two hundred acres. On September 29, 1709, John Rebenstock was naturalized. See Dotterer, *Historical Notes*, p. 26; Keyser, *History of Old Germantown*, Vol. I, p. 96.

¹⁸ Isaac Dilbeck came to Pennsylvania with Francis Daniel Pastorius in 1683. In his *Beehive*, Pastorius writes: "I, with Jacob Shoemaker (who came with me from Mentz), George Wertmüller, Isaac Dilbeck, his wife Marieke and his two boys Abraham and Jacob, Thomas Gasper, Conrad Backer (alias Rutter) and an English maid, called Frances Simson, went on board of a ship, which had the name America (the captain whereof was Joseph Wasey) and being gone the 6th of June [1683] from Gravesend, we arrived the 7th ditto at Deal and left England the 10th of the said month of June." Learned's *Pastorius*, p. 111. On May 27, 1686, Pastorius conveyed to Dilbeck a lot of

[3. LETTER OF MR. BOEHM TO THE CLASSIS OF AMSTERDAM, NOVEMBER 12, 1730.²⁰]

Very Reverend Classis:—All that the Consistory of the congregation of Schipbach has submissively reported to the Reverend ministers of New York concerning the conduct of Mr. George Michael Weis,²¹ is shown in the enclosed letter, marked A, to which we received an answer, dated July 17, 1730, that at present no opportunity existed for sending the same to the Reverend Classis, and that they did not know now of such an opportunity, but would let the matter rest till next spring. That such a report was necessary and obligatory appears from the agreement sent to the Reverend Classis by the Reverend Ministers at New York. In utter disregard of the Reverend Classis and of the ministers of New York this agreement was broken by Mr. Weis and thus the harmful division in this congregation has been maintained up to the present time. The

twenty-five acres in Germantown. He was naturalized on May 7, 1691. In 1696 he sold his lot in Germantown, buying in 1700 a large farm of five hundred acres in Whitmarsh Township. See Dotterer, *Historical Notes*, p. 15f.

²⁰ Ludwig Knauss (Knoss), in 1734, paid quit-rent on one hundred acres in Whitmarsh Township. See Rupp, *Thirty Thousand Names*, p. 478. He came to Pennsylvania in 1723, from Titelsheim, near Frankfurt-on-the-Main. See Dotterer, *Historical Notes*, p. 95.

²¹ The original letter is at Amsterdam, Pennsylvania Portfolio, new letters, No. 7.

²² George Michael Weiss was born in Eppingen, in the Palatinate and baptized there January 23, 1700. He matriculated in the University of Heidelberg, October 18, 1718. When he was ordained or what pastorates he held in the Palatinate is not known. He arrived at Philadelphia September 18, 1727, on the ship William and Sarah, William Hill, master, with four hundred other Palatines. He took the oath of allegiance September 21, 1727. See Rupp, *Thirty Thousand Names*, p. 49; JOURNAL, Vol. II, p. 297. On December 3, 1727, Weiss wrote to the Consistory of the Palatinate, asking for a German certificate of his character and standing. On April 26, 1728, the Consistory granted this certificate, in which it was testified that "he is not only rightminded in doctrine and unblamable in life, peace-loving and sociable in his walk and conversation, but also edifying in his manifold discourses preached before us." See Good, *History of the Reformed Church*, p. 116f.

reasons why the Reverend Ministers desire that the Reverend Classis take notice of the actions of Mr. Weis, are seen in the enclosed letter, marked B. That this Mr. Weis has been the first disturber and enemy of the divine service here, begun in the fear of the Lord, will be sufficiently evident from the copies of the enclosed letters, marked D, which, written in the original by his own hand, were laid before the reverend ministers of New York and are still in my possession. Moreover the enclosed paper, marked E, shows what other arbitrary things he attempted on his arrival in this country.

But now he has again forsaken our former fellow-members, whom he led away from good order, and, although he promised to return to them, there are few who believe that he will ever be seen again in this wild country, if his plans and those of his companion Jacob Reiff²² miscarry.

Meanwhile no peace can yet be expected, for there arrived this fall another man, named Miller,²³ whose father is pastor in the Electoral Palatinate, under the inspectorate of Kaiserslautern. He likewise avails himself of the liberty of this country, and so far has been preaching to the seceders at Schip-

²² Jacob Reiff was the youngest son of John George Reiff and his wife, Anna Maria. He was born November 15, 1698, and died February 16, 1782. He is buried with his wife in the Mennonite burial ground at Skippack. The first reference to him in Pennsylvania is on July 2, 1723, when he is mentioned in the diary of Gerhart Clemens. See Heckler, *History of Lower Salford Township*, p. 98. On December 1, 1727, Jacob Reiff, of Skippack, yeoman, bought three tracts of land, containing five hundred and forty-six acres. The plantation on which he himself lived was located near the southeastern corner of the present township of Lower Salford, near the Skippack Creek. This was the property on which the Reformed Church was erected. See Heckler, *l. c.*, p. 99, also p. 111.

²³ This is John Peter Miller, born December 25, 1709, at Alzenborn near Kaiserslautern, in the Palatinate. Matriculated in Heidelberg University, December 29 [not 25], 1725. Arrived at Philadelphia, August 29, 1730, with the ship *Thistle*, of Glasgow, Calvin Dunlap, master, together with two hundred and sixty other Palatines. Ordained by the Presbytery of Philadelphia in November, 1730. The date of his birth appears from the Burial Register of the Ephrata Community. See Sachse, *German Sectarians*, Vol. II, p. 516.

bach, as the enclosed letter, marked F, shows. He has promised them, as also the people in Philadelphia and Germantown, to take the place of Mr. Weis until the latter returns. In order to carry this out successfully, he betook himself to the Presbyterians in Philadelphia²⁴ (because he is unordained), that he might be ordained by them. This he told me himself in my house on October 19th, saying that, in the preceding week, he had handed to them his confession of faith concerning the points they had asked of him, and expressing the hope that the affair [of his ordination] would be concluded in the following week, which, so far as I know, has not yet taken place.

I warned him in a friendly way and advised him to go to the reverend ministers of New York and endeavor to have his ordination take place in accordance with the Church-order of the Reformed church, whereby it would stand a better test before the world. To this he replied, that such a course was far too circuitous for him, and if he could gain his end by a shorter way, he would take it, as there was no great difference

²⁴On September 19, 1730, the case of Peter Miller came before the Presbyterian Synod of Philadelphia, when it was "agreed by the Synod, that Mr. John Peter Miller, a Dutch probationer, lately come over, be left to the care of the Presbytery of Philadelphia to settle him in the work of the ministry." *Records*, Vol. I, p. 99. The Minutes of the Presbytery of Philadelphia, extending from 1717 to 1732, are unfortunately lost. But the Rev. Jedidiah Andrews, pastor of the Presbyterian Church at Philadelphia from 1698-1747, wrote on October 14, 1730, as follows to the Rev. Thomas Prince, at Boston, concerning Mr. Miller: "There is lately come over a Palatine candidate of the ministry, who having applied to us at the Synod for Ordin'n, 'tis left to 3 minist'rs to do it. He is an extraordinary person for sense and learning. We gave him a question to discuss about Justification, and he answered it, in a whole sheet of paper, in a very notable manner. His name is John Peter Miller, and speaks Latin as readily as we do our vernacular tongue." (*Hazard's Register*, Vol. XV, p. 201.) Miller himself has left us a record of this important event in his life, in a letter written late in life. He writes: "In August, 1730, I arrived in Philadelphia, and was there at the end of the said year, upon the order of the Scotch Synod, ordained in the old Presbyterian Meeting House, by three eminent ministers, Tennent, Andrews and Boyd." (See *Hazard's Register*, Vol. XVI, p. 254.)

in it. Moreover, he said, he would like to know who had given authority to the Classis of Amsterdam to rule over the church in this country; he thought the King of England was more important than the Classis of Holland. When I answered, that it was asking too much who had given her the authority, and that I did not care anything about that, but that I believed, if the Classis had no such authority she would not have taken us under her care and supervision, that I for one was subject to her and would always be glad to act under her direction, etc. Then I received this fine reprimand: 'There is such a glorious liberty in this country that the people themselves are free to elect, accept and also dismiss their preachers. It is not right to attempt to deprive them of this liberty and to subject them to a Classis, which can then force upon them such ministers as she desires. Christians have liberty and are in this world under no head, Christ alone is their head in heaven.'

He also remarked, that the people had called me only temporarily, until they could get another minister. I showed him my call. He said there was nothing in it, that they had called me for life. Then I answered him: The Reverend Classis had recognized it as a lawful call, if he were wiser than the Classis, he would have to take it up with her. I furthermore reminded him, that I also regarded Christ as the head of his church, yet I believed that Christ ruled his church on earth through agents, wherefore I would rather be under supervisors, divinely appointed, in order to preserve good order in the church of Christ, than stand up in my own freedom. On this point he did not agree with me.

Meanwhile I must again attend to the duties of my office with a sad heart and must see the congregation of Schipbach divided, which was becoming united again, and also see the danger of division extend to other congregations.

Nevertheless, hoping that the Almighty will grant much grace through your Reverences, as through his faithful servants, I shall not cease earnestly to pray to him, from the bottom of my heart.

In transmitting to the Reverend Classis the blasphemies which the new Baptist sect, or "Tumplers"²⁵ [Dunkers] as they call themselves, have made public through print, I wish to submit to your serious consideration the question, whether it is not the all too great liberty of this country, which causes such daring insolence. By this pernicious sect an appalling number of people has been misled and even married couples here and there have been separated when one party went over to them. The two chief heretics, who have been expelled from every other place, and who are the authors of the two

²⁵ The Dunkers (from the German verb *tunken*, "to immerse") or the German Baptist Brethren, arose in Schwarzenau, Germany, in the year 1708, under their leader, Alexander Mack. Their first colony arrived in Pennsylvania in 1719, led by Peter Becker. On December 25, 1723, the first "Brethren" congregation was organized in Pennsylvania by the public trine immersion of its members in the Wissahickon Creek, near Germantown. In the fall of 1724 two other congregations were organized, one in Coventry Township, and the other in the Conestoga district, of which Conrad Beissel was the leader. In March, 1728, an awakening took place in Falcker Swamp, during which eleven persons were baptized. But a still more important event occurred in the same year. Conrad Beissel began to teach in public addresses that the Jewish Sabbath was the proper day to be observed. This led to a division of the Dunkers, and the formation of a new organization, the German Seventh Day Baptists (*Siebertäger*). In December, 1728, Beissel was rebaptized and then he rebaptized his followers. The efforts of Alexander Mack, who arrived in 1729 with the last part of the Schwarzenau community, proved unavailing to heal the division. The statement of Boehm that an "appalling number" of people had been won by the sects must be received with considerable allowance. The original German Baptist congregation at Germantown had seventeen members, baptized in Germany, to whom, on December 23, 1723, six new members were added. The Coventry Baptist congregation was organized on November 7, 1724, with nine members; and the Conestoga Baptist Church on November 12, 1724, with nine members. To the last thirteen more members were added in the course of the following year. Of these thirty-one converts, thus gathered in, probably not even half came from the Reformed Church. Yet their influence upon the organization of Reformed congregations is undeniable. See *Chronicon Ephraense*, English translation by J. M. Hark, D.D., Lancaster, 1889; Falkenstein, *The German Baptist Brethren or Dunkers*, Lancaster, 1900.

pamphlets,²⁶ live in this country, where they engage in their blasphemous business, especially at Canastocka and at Falkner Schwam. They celebrate Saturday and do all kinds of work on Sunday, without shame. If some one takes them to task for this, they say: Saturday was instituted by God himself, hence it is their Sabbath; but Sunday was appointed by the Pope and hence it is idolatry.

The blasphemous sect, which calls itself the "Newborn,"²⁷ has almost been silenced, for its author, named Matheis Baumann, has been removed by God. A few of his adherents can still be found, and also a few who did not quite agree with

²⁶ The first of these pamphlets was written by Michael Wohlfarth in 1729, in defense of the Seventh Day. The title page of the English edition is reproduced in Sachse's *German Sectarians*, Vol. I, p. 152. The second pamphlet was published in 1730 by Conrad Beissel, on Matrimony. The *Ephrata Chronicle* (English edition, p. 58) refers to it as the "*Ehebüchlein*." These two books were laid before the Classis of Amsterdam on June 4, 1731. They were handed over to a committee to report on them. On September 3, 1731, the committee reported: "Regarding the two books from Pennsylvania, the committee reports that one of them is a dissertation on the Sabbath, wherein the writer contends that Saturday should be more properly observed as such than Sunday. As to the other book report will be made at the next meeting of Classis." On October 1, 1731, Do. Alstein reports that "the 2nd book treats of marriage, it is not worthy of further notice."

²⁷ The New-Born were a sect founded about 1721 by Matthias Baumann at Oley, Pa. He had come to Pennsylvania in 1719 from Lambsheim, in the Palatinate, the same place where John Philip Boehm was the Reformed schoolmaster. The New-Born held public disputations at market times in Philadelphia, "where also Baumann once offered, in order to prove that his doctrine was from God, to walk across the Delaware River." (*Ephrata Chronicle*, Engl. ed., p. 17.) Baumann died about 1727. Rev. George Michael Weiss published in 1729 against the New-Born the first book, written by a German Reformed minister in Pennsylvania. For a facsimile of its title page and a discussion of its contents, see Sachse, *German Sectarians*, Vol. I, pp. 155-159. The only known copy was discovered by the writer in the Congressional Library at Washington. The first description of it was given by him in the *Reformed Church Messenger*, of March 9 and 16, 1899. An English translation of the book of Weiss can be found in the *Penn Germania*, Vol. I, pp. 338-361.

him. The worst of them, named Martin Schenkel,²⁸ utters such blasphemous words against our Saviour (as one can hear from many people), that the ears of a true Christian tingle and his heart must weep, when hearing them. It is a great pity that there is no punishment in this country for such blasphemers. Indeed nothing else can be expected than that the just God, since no one punishes the profaning of his honor, will unawares inflict his judgment. But these men have no longer a large following.

However, the above-mentioned *Tumblers*, although they are divided and hold conflicting opinions, mainly about the Sabbath or seventh day, have a large following everywhere, which is the result of nothing else but this great liberty. Yet nothing can be expected more certainly than their collapse, for their kingdom is altogether divided.

Meanwhile it is to be feared, that, if they are not checked, many poor people will be misled by them and threatened with great danger to their souls, for they are constantly traveling about through the whole country and are trying to enlist [in their ranks] as many as they possibly can. We hear all the time, frequently with great astonishment, of such or such a one who has gone over to them, even of Reformed people, which compels me to make a humble report concerning it. This is done in the hope that the merciful God will enable a Reverend Classis to find a way of checking these and other like dangerous errors. Nothing can be done here, everything passes, because of this liberty.

Very Reverend Classis! In the above mentioned Cana-

²⁸ Martin Schenkel is not mentioned anywhere else as a New-Born. The *Ephrata Chronicle* (Engl. ed., p. 18) mentions Kuehlenwein and Jotter as prominent followers of Baumann. George Martin Schenkel was naturalized in 1729; he resided at that time in Oley. He died about 1734. His widow, Magdalena Schenkel, died prior to 1763, when her will was probated. It is dated July 6, 1751. She bequeathed to Martin Schenkel, Jr., 175 pounds, to Sarah Yoder, 20 pounds, to Magdalena Aplen, 20 pounds. Sarah Schenkel, in 1746, married John Yoder, the son of Johannes Yoder, after the death of Matthias Bauman, the leader of the New-Born. See *Ephrata Chronicle* (Engl. ed., p. 18). (Communicated by Rev. John B. Stoudt, of Northampton, Pa.)

stocka²⁹ a large number of Reformed people are found, dispersed over well nigh a space of twenty miles, who in the beginning of my ministry, on several occasions, urgently requested me to hold divine services and administer the holy communion to them. Hence I undertook the journey (for it is between fifty to sixty miles from my dwelling place) and I administered the communion, at which occasion about sixty persons were present. Whereupon Mr. Weis, under date of October 2, 1727, wrote a letter to them (see enclosure marked D) with the oral statement that I would soon be stripped of my office. Shortly afterwards he went there himself and celebrated the Lord's Supper there with some who had crossed the ocean with him. By persuading these poor people that my work could not be approved in the Reformed Church, he soon scattered them. But subsequently, when they found that all this was only talk on his part and that I had been ordained in New York by the Reformed ministers there, by order of the Reverend Classis, and that, by virtue of my

²⁹ Conestoga Township was erected in 1718. It included all the land west of the Octorara Creek to the Conestoga Creek; northward it seems to have extended as far as the present limits of Lancaster County. In 1718 the assessment list contained about seventy German taxpayers. The origin of the first Reformed congregation in the Conestoga Valley is told by its founder, Conrad Tempelmann, in a letter, written by him on February 13, 1733, to the Synods of Holland. In it he writes: "The church had its origin in Channastoka [!] in the year 1725, with a small gathering here and there in houses with the reading of a sermon, and with song and prayer, according to their German Reformed church order, upon all Sundays and Holidays, but for lack of ministers without the administration of baptism and communion. Thereupon Do. Boehm, at first [in the year 1727] voluntarily, upon the urgent request of the people, later [1730], after a complete ordination, ministered to them, and thus he did for the space of two years [1730-31], upon a yearly call. Although he lived a distance of 21 hours [about 63 English miles] away from them, yet he served them and provided them with baptism and communion, being well satisfied with their small, voluntary gifts. Subsequently he [Tempelmann] also established a church organization and the congregation chose elders, and he himself kept sharp oversight, so that in this church things went on in good order." (An abstract of the letter of Tempelmann, in Dutch, is at the Hague, 74, I, 14.)

legitimate call, all my acts, performed previous to my ordination, had been approved, they greatly regretted that they had allowed themselves thus to be imposed upon. They sent again a member of the congregation to me with the request not to hold this up against them, but to come to them again. To this I consented, with the proviso that I would do nothing contrary to my duty and the church order.

Thus a great many members of the congregation assembled on May 30, 1730, who requested me to tell them how my affair had terminated and what the condition of my three congregations was at present. I explained it clearly to them. Whereupon a heart-felt joy manifested itself in the whole congregation and the wish was expressed that the merciful God would also look upon this congregation with his eyes of mercy and bring it under the care of faithful servants of Christ. Not doubting God's grace, they begged me to arrange and transact everything in accordance with the church-order, established by the Reverend Classis, and to lay the report thereof before the Reverend Classis. They also agreed unanimously to adopt explicitly the rule, that, if the Reverend Classis would accept them as her children and brethren, they would in future recognize none as their regular minister, unless he had been previously examined and approved by the Reverend Classis, or by its authorized delegates, as a true Reformed minister for this congregation. I aimed particularly for the adoption of this rule, because of the many heretics, found in this country and especially in this Cannastocka, and because we are never sure what kind of ministers will now and then come into this free land, who will try, under a show of respectability, to sneak into the church of Christ, whereby irreparable harm may be done.

The same action was taken in another small congregation of about fifteen families, with the same humble request to the Reverend Classis. It is situated about ten miles from here.³⁰ The place has as yet no definite name,

³⁰ What congregation this was is not entirely clear. I venture to think that it was Old Goshenhoppen. In 1732 a warrant was secured

but is called, after the river on which it lies, Bergjamen [Perkiomen].

The original petition,²¹ with the signatures of the four elders and two deacons at Canastota, has already been transmitted by me to the Reverend Ministers at New York. The other [from Perkiomen] I do not have at present in hand, but it is still in the hands of the congregation.

I, therefore, recommend most humbly, upon their own earnest desire, these two congregations to the Reverend Classis with the urgent request, for Jesus' sake, to take them under your highly esteemed supervision and to gladden them with a favorable answer and an admonition to true loyalty.

Another distant congregation²² is also desirous of being brought into good order and I shall not fail to do all I can to bring the same under the blessed supervision of the Reverend Classis, for which purpose I have agreed to go to them on November 23rd, next. I hope the Reverend Classis will not regard this as wrong.

With respect to the Reformed people of Philadelphia, I have been compelled to hear repeatedly, with a sad heart, from several of them the reply, (when I recommended the good work to them): "We are here in a free country and the Classis of Holland has no right to give us any orders." This statement, however, has been prompted, as I believe, by the persuasion of Mr. Weis alone, which is now continued by Mr. Miller. By it also the seceders at Schipbach have so long maintained the division there. It is surprising, how Mr. Weis, together with his companion, J. Reiff, dares to collect money in Holland for those in Philadelphia and for the

for land in Upper Salford Township, Montgomery County, half a mile northeast of Salford Station, upon which, in 1744, the Old Goshenhoppen Church was built. This church was about twelve miles by straight air line from Boehm's home in Whitpain Township.

²¹ This petition is no longer preserved. It never reached Holland.

²² This reference is to the Reformed congregation at Tulpehocken, where Boehm administered the first communion on October 18, 1727, to thirty-two members. See *Minutes of Cætus of Pennsylvania*, p. 18.

seceders, which he caused, in Schipbach. For we cannot believe that the Reverend Classis, without previous investigation as to how their donations will be used for the honor of Jesus Christ, will permit this to be done, in view of the fact, that such gifts could hardly be entrusted to such men, who recognize none as their head, but want to be their own masters.³³

If Mr. Weis and Jacob Reiff should succeed in carrying out their plans, before they have submitted themselves to the Reverend Classis and the church-order instituted by her, it would utterly thwart any attempt to bring the congregations here under a uniform order and the supervision of the Reverend Classis. Hence we could never hope for a harmonious Reformed Church in this country. For if they are so stubborn in their destitute condition, worse would follow if they needed no longer any help, which might become a permanent scandal.

All of which I submit to the godly consideration of the Reverend Classis, for if such harmful intruders could be checked, a beautiful harmony under one church-order would soon be established in every place.

Herewith, Reverend Classis, your very humble and lowly fellow-servant in Christ prostrates himself at the feet of your Reverences, the faithful servants of God and administrators of our true church, with the submissive and urgent request not to withhold your help, because of all this, from him and the dear congregations entrusted to him, but lovingly, for Jesus' sake, to take care of us, poor members of Christ.

Your humble servant also recalls to your Reverences the most submissive request made on January 29th, 1730, in be-

³³ These fears of Mr. Boehm were fully justified by later developments. A list of the seceders at Skippack is attached to the letter of the Skippack congregation of May 10, 1730, addressed to the Classis of Amsterdam. See Dotterer, *Historical Notes*, p. 102f. Some of the signers were probably not Reformed at all. One of them, *e. g.*, Johannes Scholl, was, according to Heckler (*History of Lower Salford Township*, p. 69), a Mennonite.

half of himself and his three congregations, and transmitted to you by the Reverend Ministers at New York.^{32a}

We furthermore implore the Reverend Classis to take into your serious and highly esteemed consideration what could be done, by the proper authorities, with regard to the excessive liberty in this country, so harmful to the true church, of which Mr. Weis and Mr. Miller have thus far made use, as also against the ravings of those pernicious sects, which have been driven from all parts of the world into this free country.

Hoping that our gracious God will bless your plans and powerfully direct whatever redounds to his honor and the peace of his church, recommending Your Reverences, your precious persons, together with all your families and holy service, to the all-embracing protection of God and the grace of his Word, and comforting myself with your gracious and Christian favor,

I remain as long as I live,
Very Reverend Classis,
Your most submissive, most obedient and
most humble fellow-servant in Christ,
Johan Philips Boehm,
Pastor of the three Reformed Con-
gregations at Falekner Schwam,
Schipbach and Weitmarsche.

Pennsylvania, November 12, 1730.

P. S.

Inasmuch as many things happen in this country, which, if they were all reported, might weary the Reverend Classis, though such report might often be of service, I desire the honor to have one of the Reverend Brethren, if he will take the trouble to do so, send me his address for this purpose, without hesitation. Boehm.

[This letter of Mr. Boehm was accompanied by the following enclosures]:³⁴

^{32a} Boehm's letter of January 29, 1730, was answered by the Classis on December 5, 1730. See *Ecclesiastical Records*, Vol. IV, p.2521f. This letter of November 12, 1730, was answered on October 19, 1731.

Enclosure A.

[Letter of Mr. Boehm and of the Consistory of Skippack to the Reformed Ministers of New York and Long Island, May 17, 1730.]

Reverend, Learned and Godly Sirs, Gualtherus Du Bois, Henricus Boel and Vincentius Antonides.

Your Reverences succeeded of late, in the month of November, 1729, through extraordinary diligence and labor, to bring about an amicable adjustment between Do. George Michael Weis and Do. Boehm, the purport of which Your Reverences will be able to perceive from the written copy in your hands.

But with sad hearts we must now report to your Reverences that Mr. Weis soon afterwards preached here under the pretext of delivering his farewell-sermon, but he did not make the least reference to it in his sermon, much less did he read the agreement, though on our part we heartily requested it, but willingly allowed our adversaries to forbid him doing it. Shortly afterwards he preached again, then stayed away for some time until now, on the 30th of April, he returned at the request of the seceders, and held the preparatory service and on May 1st celebrated the Lord's Supper. He likewise preached on May 7th, being Ascension day, and again to-day. They are all called farewell-services. Moreover after these sermons and at other occasions he baptized various children and married people. He thus revealed what intentions he had in mind during all this time. Through all this our poor congregation, which has been completely split by him, has been kept thus far in such harmful division and strife.

Moreover he is now setting further mischief on foot, for he has resolved to cross the ocean, with the avowed intention of going to Holland, to receive the money which, he

* These enclosures are in the Pennsylvania Portfolio of the Amsterdam Archives, new letters, Nos. 8 and 9.

claims, has been collected there in answer to his letter.²⁵ He intends to put this out at interest, so that he can live on it. Then he is going to return. Through this the poor, seceding members, who have been driven into rebellion through him, will still further be hardened.

Now we believe nothing is more certain than this that he and Jacob Reiff, who is going with him and who first introduced him into our congregation and helped him to create the harmful mischief, will endeavor to obstruct everything that we have done. For, as we learn, another testi-

* When Weiss and Reiff left Philadelphia in May, 1730, Reiff was given the following power of attorney:

"Whereas our pastor, Mr. Weiss has resolved, with his companion, Jacob Reiff, to make a journey to England and Rotterdam, for the purpose of receiving the collections, which have been made there and are intended for the erection of a church in this country, Jacob Reiff is hereby authorized to attend to all matters, in order that Mr. Weiss may be immediately dispatched with them [the collections] and start on his return to Pennsylvania. Thus we commit everything to him, [trusting] upon his good conscience and give him full authority. Witnessed with our hands. Done at Philadelphia, May 19, 1730.

"We herewith also express the desire that Jacob Reiff shall so arrange it, that in case Mr. Reiff will not or cannot return to this country, he, that is Reiff, shall forthwith bring with him a minister from Heidelberg and provide him with the most needful things. For, in case the collected moneys are no longer on hand, we consider it unnecessary for Mr. Weiss to proceed farther, but desire him to place the letters in the care of Jacob Reiff for delivery at their proper addresses, and himself request answers thereto.

"We, all the elders of the two congregations at Philadelphia and Schiebach [Skeppack].

[Philadelphia:]
 J. Diemer, D. M. P.,
 Pieter Lecolie,
 Johan Wilm Rörig,
 Henrich Weller,
 Georg Peter Hillengass,
 Hans Michel Frölich,
 Michel Hillengass.

[Skeppack:]
 Wendel Kaiber,
 Deobalt Jung,
 Christoffel Schmitt,
 Gerhart (G. I. H.) In de Heven,
 Georg Reif,
 Georg Philip Dodder."

The original (or perhaps a contemporaneous copy of it) is in the Harbaugh collection of Mss. It is printed in the *Reformed Quarterly Review*, 1893 (Vol. XL), p. 58.

monial,³⁶ such as was sent formerly to your Reverences, has been handed to him, signed by many people, with which, as we hear it openly asserted, he intends to appear before the Reverend Classis. It is, no doubt, like the former filled with nothing but falsehoods.

Meanwhile this exceedingly unfortunate affair, which has separated the nearest blood-relatives, and has thrown them into fierce animosity against one another, will be kept up in this poor congregation; for everybody went to communion without order, so that we had to feel ashamed before others, neither will the harmful evil leave the other congregations untouched, since two of those who ought to have answered for their deeds, went over to him [Mr. Weis], nor can we see how Mr. Weis will justify his conduct before honorable men, much less before the great Judge. Besides he has arranged everything here, how matters are to be conducted until his return.

We, therefore, pray your Reverences graciously to assist us with your good counsel, for we Reformed people must certainly feel much ashamed because of the division caused by Mr. Weis. That he was the cause of it, and was always bent on mischief, is, we think, proved by his own conduct.

For to sign such a covenant with his own hand, before such reverend men, who for the glory of Jesus labored so zealously to restore everything to good order, and then to break the same in such disgraceful manner,—such conduct is not only devoid of honor, but far removed from godliness, nor is it worthy of a minister to set such an example.

But we leave the further judgment of this to your Rever-

³⁶ This testimonial refers evidently to the letters which Weiss and Reiff took along. They were : (1) A letter of the Skippack congregation to the Classis of Amsterdam, dated May 10, 1730 (*Pennsylvania Portfolio*, new letters, No. 4), cf. Dotterer, *Historical Notes*, p. 102f., for its history and signatures; (2) a similar letter to the Classis of Rotterdam, dated May 10, 1730, now at the Hague, 74, II, 1; (3) also a letter from the Dutch Reformed congregation at Neshaminy, Bucks County, to Revs. Knibbe and Wilhelmius at Rotterdam, dated May 3, 1730, a copy of which is preserved among the records at New Brunswick, N. J.

ences, praying that you will take it to heart, in accordance with your godliness.

We are and will ever remain Your Reverences', our most honored sirs' submissive and obedient servants

J. P. Boehm, minister.

Pennsylvania, at
Schipbach, in our
Consistory, May 17, 1730.

Elders	{	John Meyer,
		Christian Neuschwanger. ³⁷
Deacons	{	Lorentz Bingemann,
		Peter Stephan.

P. S. The congregation of Germantown has been abandoned by Mr. Weis for some time.

Enclosure B.

Extract from the letter of the Reverend Ministers of New York, Gualtherus Du Bois, Henricus Boel and Vincentius Antonides, dated July 17, 1730, addressed to the pastor and consistories of the three Reformed congregations at Falckner Schwam, Schipbach and Weitmarsche, in Pennsylvania.

Meanwhile it surprizes us very much and gives us great grief that we have learned from your letter, dated May 17th, how the sad division has been kept up unchanged, and has even been increased, not only through the seceders, but even through Do. Weis, contrary to the covenant so solemnly and dutifully made between you and Do. Weis. . . .

Let us, therefore, know from time to time without reserve how things are going and for what reasons and how Do. Weis has left the congregation of Germantown and also whether this congregation has accepted Do. Boehm as their minister and on what terms, that we may see whether it is done according to the agreement made with subordination

³⁷ Christian Neuschwanger signed the oath of allegiance at Philadelphia on August 24, 1728.

to the Rev. Classis, in order that everything may be brought into good order.

It surprises us in the highest degree that Do. Weis, notwithstanding his earnest request for correspondence with us on every occasion that might arise, and our promise to do so with submission to the Reverend Classis, is again proceeding on the old footing, neither communicating with us, nor even writing a letter to the Rev. Classis. At his departure he wrote last May a letter to Do. Boel alone, requesting him, if money should be sent over from Holland for the congregation of Do. Weis, (while Do. Weiss, according to his letter, was going to England and Holland to gather in the money collected there) to receive the same and to hand it over to the authorized representatives of Do. Weis in Philadelphia. This he did without mentioning a word in his letter of the differences that had arisen, or even referring to Do. Du Bois and Do. Antonides.

Hence we desire that the Reverend Classis be informed of the things since undertaken by him with the seceders.

Enclosure D.

Copy of a letter of Mr. George Michael Weis, written to Mr. Schwab²⁸ of Canastocka, October 2, 1727.

S. T.²⁹ Dear Friend!

If any persons up at Canastocka feel disposed, for the strengthening of their faith, to partake of the Holy Communion after preceding preparatory service, I should at an early time be informed of it by some safe conveyance, since I am staying sometimes in Philadelphia and sometimes outside in the country districts, so that I may know how to shape my course accordingly. To this end I should like to have a definite time appointed and to be informed of it, that is, at what time

²⁸ Hans George Schwab reached Philadelphia on September 18, 1727, on the same ship with Rev. George Michael Weiss. He settled in the Conestoga valley. On December 4, 1734, he secured a warrant for one hundred and fifty acres on Mill Creek in Earl Township.

²⁹ S. T. stands for *Salutem Tibi*, i. e., "greeting to thee."

and place the service could properly take place, also how and by what conveyance I could come up, since I do not know the way and am still a stranger in this country.

The Lord's Supper was celebrated by me lately in Philadelphia,⁴⁰ at the request of the people, and I shall shortly administer the same at Goschenhoppen, above Schipbach, in which locality also many newcomers from the ships are found.

I am not a little surprised that Mr. Boehm allows himself to be used as a minister, indeed that he usurps such privileges and authority as do by no means belong to him, nor have been accorded to him by the clergy, as I have learnt, to my satisfaction, from the ministers here, but that he assumed so important an office merely at the instigation of the people, while he cannot boast either of an external or of an internal call. For, where is the sufficient insight and knowledge, where is the true zeal for increasing the glory of God and for extending the kingdom of Christ, if a man looks out mostly for his own interest and allows himself to be betrayed into passion against one who had no evil thought in his heart? Who has examined this man, whether he possesses the qualifications for such an important office? Who has laid the hands upon him, while it is said of teachers in the word of God: "Examine them before letting them teach; hands should not rashly be laid upon them" [I Tim. 3 : 10; 5 : 22]. It might indeed be objected, (as in fact it has been done) that the people had most insistently requested and begged him to accept. The answer to this is: That, considered by itself, this was a good popular impulse, but the people surely cannot call any one save him who has been examined and ordained by the clergy

⁴⁰The Minutes of the Presbyterian Synod of Philadelphia (see *Records*, Vol. I, p. 87) show that September 24, 1727, was a Sunday. The following Sunday was, therefore, October 1, 1727. This letter to Mr. Schwab was consequently written on *Monday*, October 2, 1727. As it is likely that this first communion service in Philadelphia was celebrated on a Sunday, and as his reference "lately" (ohnlängst) implies a lapse of several days, September 24, 1727, may well be regarded as the *first fixed date* in the history of the congregation.

and has thus been recognized as one duly qualified. To this it might be objected: There was no opportunity for this in this country, as there is no German ministerium. Be it then known, that the English ministers ought to have been consulted, who would certainly have been willing to render assistance by word and deed and would even have exerted themselves to have a good minister sent over from Germany. If this had not turned out as desired, Mr. Boehm might have led the people with reading and prayer or even with devotional exposition of scripture, but he should not have administered the sacraments nor officiated at marriages, for which he did not have the least justification, inasmuch as he who wants to be a good Reformed minister ought to observe the laws which should govern a Reformed minister. Otherwise, we must look upon his work as something of his own contrivance, entirely different from the Reformed Church. Wherefore I cannot conscientiously recognize Mr. Boehm as a Reformed teacher and preacher, until he submits to an examination and is ordained in Apostolic manner, which he will never be able to do.

I am writing this for the information of every one. The pastor of this place⁴¹ will see what is to be done in this case, especially since he was informed that he (Boehm) studied a little and was ordained by a Reverend Consistory.

These are my thoughts regarding the work of Mr. Boehm, which, from love of truth, I was compelled to make known publicly, so that every one may act accordingly. With a wish for your well-being, I remain

Devotedly Yours

Philadelphia,
October 2, 1727.

G. M. Weiss, V.D.M.

[Copy of a letter of Mr. Weiss to Mr. Boehm, November 28, 1727.]

⁴¹ This reference is probably to the Presbyterian minister in Philadelphia, Mr. Jedidiah Andrews, to whose residence Mr. Boehm is cited in the following letter.

Address: To deliver to Mr. Boehm.

S. T. My Especially Honored Sir and Friend!

Inasmuch as God is not a God of disorder but of order and as he therefore, demands that in the Christian church everything be accomplished in accordance with the Apostolic order: but, whereas it is well known that in many cases the gentleman has acted contrary to this order, since without inquiry and permission from the clergy, and taking into consideration only the fact that this is a free country, he has undertaken such an important office only and solely at the instigation of the people, although he was not examined as to his qualification by such men as are able to pass judgment, much less submitted to an ordination, having all the time dissuaded the people from writing for a clergyman, not to speak of his neglect to teach the catechism for the benefit of young and old and of his admitting children to the Lord's Supper for the first time, without giving them any information or instruction on the subject of salvation,—and also, when I first came to this country, giving me such a reception that I can come to no other conclusion than that he aims at nothing else than his own, vain honor and advantage, not to mention for the present many other things,—

Now therefore, according to the decision of a Reverend Ministerium and by virtue of the authority which I possess in this matter as a regularly ordained servant of Christ, the gentleman is herewith summoned and requested to come to Philadelphia, and appear in the residence of the minister of the Presbyterian church⁴² for the purpose of being examined in one or another of these things.

⁴² Considerable confusion has been created by this sentence. Dr. Good (*History*, p. 123) offers this translation: "The gentleman is requested to appear in Philadelphia before the Presbyterium (consistory) of the church at the house of the minister," etc. A typographical error made "passage" out of "parsonage," in my own rendering, given in *Perklo-men Region*, Vol. III, p. 71. The original reads: "Zu dem Ende in des H. Predigers Behausung von der Presbyterial Kirch zu erscheinen." It is clear that "des H. Predigers Behausung," i. e., the dwelling or "manse of the minister," is the principal phrase, which is more clearly

Wherewith, commending him to the divine favor, I remain
the gentleman's

Devoted,

Philadelphia,

G. M. Weis, V.D.M.

November 28, 1727.

Enclosure E.

[Complaints of Mr. Boehm against Mr. Weiss, November, 1730.]

1. Mr. Weiss intruded into my three congregations, partly by cunning, partly by force, with the aid of some opponents, for at Weitmarsche word was sent to an elder that he [Weiss] would preach there on the next Sunday if a horse were sent to bring him over from Philadelphia. This was done by the elder, because he knew that I had been to see Weis in Philadelphia⁴² and he supposed that we had agreed upon such an arrangement, and that it was done with good intention. But when the congregation assembled and learned that Mr. Weis had not said a word about this matter to me or to any of the elders of the congregation, an ugly tumult arose, which increased all the more because it was an arbitrary and irregular action and moreover because Mr. Weis administered holy baptism to seven children who were present, although he had not been called by this congregation.

At Schipbach and in Falckner Schwam he announced through the Lutheran minister, Mr. Henckel,⁴⁴ now deceased

defined by "*der Presbyterian Kirch*," i. e., "of the Presbyterian Church." There can be no question that Mr. Boehm was asked to come to "the manse of the pastor of the Presbyterian Church."

⁴²Mr. Weiss was, in 1730, still a single man. He seems to have made his home with the widow of Christian Sprogel, on Second Street, Philadelphia. At least in a series of advertisements, which appeared in the *American Weekly Mercury*, from February 3 to April 9, 1730, he offered to teach "Logick, Natural Philosophy, Metaphysicks etc.," to all willing to learn. The place of teaching was to be "at the widow Sprogel's." This, then, was most naturally his boarding place.

⁴⁴This was the Rev. Anthony Jacob Henkel, who arrived in Pennsylvania as early as 1717. In 1718 he, and his son-in-law, Valentin Geiger, bought land in New Hanover, from John Henry Sprogel, the agent of

(who had slandered me publicly), that he would come there and preach, which he did without my knowledge or that of the consistory.

2. He preached at a branch place, called Goschenhoppen, about ten miles from Falckner Schwam; the last time, on October 12, 1727, he celebrated the Lord's Supper without knowing the people, admitting among others two men from Falckner Schwam, who ought to have been taken to account because of their vicious lives.

3. He went into the house of a member of the Weitmarsche congregation and baptized a child there without my knowledge.

4. At the above-mentioned Goschenhoppen on the same 12th of October and later on the 19th at Schipbach, that is in the very place to which I had been regularly called, and also on the 26th in Philadelphia, in these three public assemblies he spoke of me by name and declared me to be an incompetent preacher, whom he did not regard as fit to administer the holy sacraments.

5. Without my knowledge he united in marriage two persons, whose bans I had published three times at their request, one day before the appointed time, that is on February 27, 1727.⁴⁵ N. B., the woman, according to evidence in my hands, was already married to another man, wherefore I would have taken the necessary steps.

6. When he was in Schipbach on February 11, 1728, and preached there, he brought with him Peter and Michael Hillegass⁴⁶ and Michael Schmidt⁴⁷ from Philadelphia, who per-

the Frankford Land Company. In 1728 he fell from his horse, was carried into a neighboring house, where he dictated his will on August 17, 1728. Letters of administration were granted on September 14, 1728. See *The Henkel Memorial*, edited by Rev. Dr. A. Stapleton, First Series, No. 1 (1910), pp. 8-13.

⁴⁵ This date must be February 27, 1727-28.

⁴⁶ Michael Hillegass was born in 1696. The date of his arrival in Pennsylvania is not known. He was naturalized in April, 1749. He died on October 30, 1749, and was buried in Christ's (Episcopal) Burial Ground, Fifth and Arch Streets, Philadelphia. His grave bears the following inscription: "In Memory of Michael Hillegass, who de-

suaded the people to the utmost of their power to give me up—and subscribe an annual salary for Mr. Weis. This was done by many whose names are also found on my voluntary subscription list, whereby the small amount that had been signed for my labor (namely five pounds annually) was almost entirely taken away from me, and I have been compelled since then to serve this congregation without any salary.

7. On March 10, 1728, a week before his usual time, on my regular Sunday, which, according to report he had purposely so appointed beforehand, he came again with the above-mentioned two Hillegass brothers, Michael Schmidt, and several others, who here and there have been his adherents. Then there arose such a scandalous tumult before a large number of people who had gathered together of all kinds of sects and religions to hear something new from him that it was a great disgrace to our Reformed religion. These men from Philadelphia, whom he had around him, absolutely denied my right to preach with all sorts of outrageous words against me, and forcibly expelled us from our usual meeting-place (a private house, namely that of Jacob Reiff, because we had no church there). And when we tried to speak with Mr. Weis in a friendly way, one of the Hillegass brothers of Philadelphia cried out to Weis: He ought not to do us the honor of speaking with us, for we were all plainly a set of cattle. Thus I have been compelled hitherto to conduct my services here and there with my elders and the members who remained faithful to me and to the church-order, subscribed by them.

parted this life October 30, 1749, aged 53 years." Their son Michael Hillegas, Jr., born in Philadelphia, April 22, 1729, was treasurer of the United States, 1775-1789. According to a later report of Mr. Boehm (see *Minutes of the Cetus of Pennsylvania*, p. 18), Peter Hillegas was a brother of Michael, living in Philadelphia. A third brother was John Frederick Hillegass, who settled in New Goshenhoppen. (See also *Michael Hillegas and His Descendants*, by Emma St. Clair Whitney, Pottsville, 1891, pp. 7, 8.)

"Rupp's *Thirty Thousand Names* has one, Michel Schmidt, between 1727-1730. He signed the oath of allegiance September 30, 1727. He is, therefore, probably identical with the person here mentioned by Boehm.

8. On June 22, 1729 he took possession of the church which has been erected at Schipbach,⁴⁸ although my elders had started it, because Jacob Reiff and his brothers contend that the land belongs to them and that they had advanced most of the money, and as the highest creditors had appropriated it. He preached in it till his departure, thus keeping up the harmful division in this congregation. Finally

9. Mr. Weis celebrated the Lord's Supper, without previous preparation, at a place named Oly⁴⁹, (where the sect calling itself the "Newborn" originated) and baptized at the same time several children, among whom (as is reported) were also Indian children,⁵⁰ who, as unbelievers, go about like wild animals, without a knowledge of God or of his Word. Of which he boasted with his own mouth before Mr. Peter Zenger,⁵¹

⁴⁸This statement settles a date which has long been discussed. It means that on June 22, 1729, the Skippack Reformed Church was dedicated. For the history of the Skippack Reformed Church, see Mr. Dotterer's Sketch in *Lansdale Reporter*, February 25-March 11, 1886, (included in Dotterer's *Montgomery County, Historical Notes*, a book of clippings in the Historical Society of Pennsylvania); Heckler, *History of Lower Salford Township*, pp. 97-113, 413-420.

⁴⁹This is the first reference to the Reformed people at Oley, who were organized into a church by Mr. Boehm on November 17, 1736. See *Minutes of Cætus of Pennsylvania*, p. 11.

⁵⁰Mr. Weiss seems to have been much interested in Indians. While at Burnetsfield, in the State of New York, Weiss wrote a book on Indians in 1741, comprising ninety-six pages in 8vo., of which he sent a copy to the Classis of Amsterdam. No copy of this book is known to be in existence. See *Ecclesiastical Records of New York*, Vol. IV, pp. 2760, 2778f.

⁵¹Peter Zenger, a boy of thirteen years, with his mother, Johanna Zenger, and a younger brother and sister, arrived in New York in 1710, with the large colony of Palatines, who reached New York in that year, with Governor Robert Hunter. (See Rupp, *Thirty Thousand Names*, p. 444f.) Peter Zenger was apprenticed to William Bradford the printer on October 26, 1711, for eight years. In 1726 Zenger started in the printing business for himself. In 1733 he started the *New York Weekly Journal*. In 1730 he became organist in the Dutch Reformed Church in New York. (See *Ecclesiastical Records*, Vol. IV, pp. 2398, 2495.) The statement of Mr. Boehm seems to imply that he was also the sexton at that time. In 1735 he was tried for publishing

sexton [Diener] of the Reformed Church in New York, as the latter himself declared, etc., etc.

Enclosure F.

[Copy of a letter of Mr. Boehm and the Consistory of Schipbach to the Reformed Ministers of New York, November 5, 1730.]

Very Reverend, Very Learned and Devout Sirs,
Gualtherus Du Bois, Henricus Boel and Vincentius
Antonides:—

In duty bound we herewith report submissively to your Reverences that whatever we reported to you under date May 17, 1730, concerning the harmful division, caused in our congregation by Mr. George Michael Weis and continued by him until his departure from here, contrary to all order and the solemn covenant made with him, all this has hitherto been kept up by Mr. Miller, who came to this country this fall. Coming into this country as an unordained minister and willing to be ordained by the Presbyterians in Philadelphia (as we hear), we have no other prospect before us but a continuous division in our poor congregation. Our hope for a good and God-pleasing harmony, established in brotherly love, which we expected to be able to report with rejoicing, after the departure of Mr. Weis, has been entirely taken away from us through the above-mentioned Mr. Miller. Hence we are unable to forecast what will become, in course of time, of our so sadly divided congregation. We are not able to help ourselves, because every one breaks in, and, makes use of the liberty in this country, to do whatever he desires. Yet we are heartily willing obediently to live in unchangeable subjection and submission to the church-order, established

a false, scandalous and seditious libel. He was brilliantly defended by his counsel, Alexander Hamilton. His case has become famous, because it established the freedom of the press in this country, and the principle that in cases of libel the jury are the judges of both the law and the facts. He died July 28, 1746. See *John Peter Zenger, His Press, His Trial and a Bibliography of Zenger Imprints*, by Livingstone Rutherford, New York, 1904.

among us by the Reverend Classis, and to their ecclesiastical ordinances which may in future be issued. Our condition grieves our hearts all the more, because our former members, with whom, in the beginning of our religious services, we had lived, as members of Christ's body, united in love in one congregation, have been led astray into such destructive separation and hatred by men who want to call themselves teachers of our true church, yet despise the Reverend Classis as well as your Reverences.

We humbly pray your Reverences, as our highly esteemed patrons, who have exerted themselves with so much labor for our edification (which God may reward graciously), not to feel wearied because of us, innocent people, but graciously to represent us before the Reverend Classis with your influential intercessory letters, that we may learn how this disgraceful affair may be terminated.

We do not doubt that the Reverend Classis, according to the wisdom which God vouchsafes to his faithful servants, will be able to find a way by which we, adopted by them as their children for Jesus' sake, may hereafter be preserved in peace, be relieved of our grief and again be built up into the church of Christ.

Recommending Your Reverences, our much esteemed Sirs, to the gracious protection of God, we remain,

Your most obedient and most devoted
fellow-brethren in the Lord,

Joh. Ph. Boehm, pastor.

Schipbach, November 5,
1730.

Elders	{	John Meyer,
and		Christian Neuschwanger. ⁵²
Deacons	{	Lorentz Bingemann,
		Peter Stephan.

[TO BE CONTINUED]

⁵² Christian Neuschwanger and John Meyer (Mayer) were two of seventy-five signers of Falkner Swamp and neighborhood to a petition addressed to Governor Gordon on April 29, 1728, asking for protection against invading Indians. See Rupp, *Thirty Thousand Names*, p. 470; H. S. Dotterer, *The Dotterer Family*, p. 49f.

RECORD OF NEW PUBLICATIONS

RELATING TO PRESBYTERIAN AND REFORMED CHURCH HISTORY.

THE DOWN-TOWN CHURCH. A STUDY OF A SOCIAL INSTITUTION IN TRANSITION. By Clarence Andrew Young, A.M. A Thesis Presented to the Faculty of the Graduate School of the University of Pennsylvania, in Partial Fulfillment of the Requirements for the Degree of Doctor of Philosophy. Lancaster, Pa.: Intelligencer Printing Company, 1912.

After an Introductory Chapter on "The Scope and Method of This Study," the author discusses "The Church as a Social Factor," then describes the "Physical Down-Town District" of Philadelphia and sets forth the facts, largely in the form of historical tables, concerning the churches in this section: "(a) those that have become extinct; (b) those that have moved to more favorable localities; (c) those that are still in the district, but 'living at a poor dying rate'; (d) those that continue by reason of endowment; and (e) those that by change of method, or as a result of strong personality, or for some other local reason, continue a more or less vigorous state." By far the largest number of the churches are found under class (b), namely, those that have moved to a more favorable environment. The last chapters deal with the "Causes for the Decadence of the Down-Town Church" and "The Efficient Down-Town Church."

HISTORY OF EAST BUFFALO PRESBYTERIAN CHURCH, and Exercises Celebrating the Fortieth Anniversary of the Pastorate of Rev. Henry Woods, D.D. Compiled by Ruling Elder Andrew S. Eagleson, 1911. Washington, Pa.: Press of Observer Job Rooms, 1911. 8vo., pp. 24.

The history of this church begins with the year 1781, when, according to the author's conclusions, it probably belonged to the Presbytery of Redstone. The early years are involved in considerable uncertainty, which, after the fashion of similar works, the writer does little to clear up. The pamphlet is beautifully bound in red leather and adorned with several excellent portraits of pastors and elders.

ELIJAH PARISH LOVEJOY AS A CHRISTIAN. *By* Melvin Jameson. *With Appendix as to the Lovejoy Monument, etc., etc.* Rochester, N. Y.: Scrantom, Wetmore & Co., Publishers. N. d., 12mo, pp. 115; stitched.

The Mr. Lovejoy whose life, character and influence are here sympathetically set forth, was called by John Quincy Adams "the first American martyr to the freedom of the press, and the freedom of the slave." The pamphlet is, in the main, an address given by the author before the Ministerial Alliance of Alton (Ill.) and vicinity, on the occasion of the seventieth anniversary of Lovejoy's martyrdom in that city.

THE CENTENNIAL CELEBRATION OF THE THEOLOGICAL SEMINARY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA AT PRINCETON, NEW JERSEY. *May Fifth—May Sixth—May—Seventh, Nineteen Hundred and Twelve.* Princeton, At the Theological Seminary, 1912. Large Octavo, pp. 565.

This portly and handsome volume has been published by the authority of the governing Boards of the Seminary, under the supervision of a committee, consisting of Professor Benjamin B. Warfield, Professor Wm. Park Armstrong, and the Rev. Harold McA. Robinson, the Secretary and Executive Officer of the General Committee on the Centennial Celebration and of all its subordinate committees. The book is a fine specimen of the excellent work of the DeVinne Press and a fitting memorial of the historic occasion with which it deals.

In an "Introductory Note," the story of the founding of the Seminary is sketched from the Minutes of the General Assembly; the history of the opening of the seminary is presented in the form of the first report—here reproduced in full—of the Board of Directors to the General Assembly of 1813; and the successive steps in the preparations leading to the notable celebration itself are briefly set forth.

The volume "contains in the order in which they are here enumerated, the responses of the courts of The Presbyterian Church in the United States of America to the announcement of the Seminary's intention to celebrate the hundredth anniversary of its foundation, together with a number of similar congratulatory addresses from other church bodies; the responses of the presiding officers of churches at home and abroad; the congratulatory responses to the Seminary's announcement and invitation of various institutions of learning whether theological or general; the list of delegates sent by various ecclesiastical

bodies and institutions of learning to the celebration; the programme of the Centennial Exercises; and the text of some of the addresses given at the celebration."

NOTES.

THE OLDEST PRESBYTERIAN COMMUNION SERVICE.

The Presbyterian Church of Hyattsville, Maryland, has recently committed to the custody of The Presbyterian Historical Society a most interesting and valuable memento of the past. It is the ancient silver communion service which was presented to the congregation of the Upper Marlborough Presbyterian Church, in Prince George's County, Maryland, in 1707, by Colonel Ninian Beall, one of the first elders of that church. So great is the regard of the Hyattsville Presbyterians for this legacy from their fathers, that they delegated two members of the congregation, Mr. William H. Richardson, the clerk of the session, and Mr. William P. Magruder, representing the trustees, to personally bear it to Philadelphia, and deliver it to the General Secretary of the Historical Society; their expenses being generously paid by the church. This is supposed to be the oldest communion service owned by any Presbyterian church in the United States. When the Upper Marlborough church was dissolved, the silver passed to its neighbor and successor, the church at Bladensburg, which in turn was succeeded by the present church at Hyattsville.

Colonel Ninian Beall was born in Largo, Fifeshire, Scotland, in 1625. He served as cornet under General Lealie, was captured by Cromwell's troopers at the battle of Dunbar, transported to the Barbadoes, and thence to Maryland. He was in Calvert County, Maryland, at least as early as 1658. Though he was compelled to serve as a redemptioner for five years, he soon showed his capacity, and was successively captain, major, colonel and commander-in-chief of their Majesty's forces in Calvert County, which, until 1695, included all the territory between the Potomac and the Patuxent, except St. Mary's County. When Prince George's County was organized, he was at once elected burgess. In 1699, he was given the highest military command in the Province. He was High Sheriff of Calvert County in 1692. Always a lover of the church of his fathers, and of the Presbyterian order, he gave not only the vessels for the house of the Lord, but as well the land on which the house was built. He died in February, 1717.

The early history of the Presbyterian Church of Upper Marlborough is wrapped in obscurity. It is probable that Colonel Beall was but one of a shipload of prisoners who were transported after the battle of Dunbar, many of whom settled in Maryland. It was one of the earliest Colonial Presbyterian churches, possibly one of the first two or three.

It was certainly in existence in 1691, when Thomas Wilson, an English Quaker, visited Maryland, and was entertained by Colonel Beall, whom he describes as "an ancient, comely man, an elder among the Presbyterians." Webster says: "The settlement (Marlborough) was made in 1690 by Colonel Ninian Beall, who purchased a large tract on the Potomac, and drew thither his friends and neighbors from Fifehire." Rev. Nathaniel Taylor, who was "a punctual attendant on every meeting of Presbytery until his death in 1710," was probably its second pastor.

The ancient communion service, of which the Historical Society thus becomes custodian, consists of a flagon, twelve inches in height, and two chalices, each nine inches high. Two patens were included in the gift, but they have long been lost. The hallmarks are a lion's head erased, the brittania, the letter M, and the monogram of the maker. The court hand M shows that the service was made in 1707; the monogram, L. O., is that of Mathew Lofthouse, a London silversmith of two centuries ago. The people of the Hyattsville church have rendered a service to the Presbyterians at large, who can now have the privilege of inspecting this unique relic of Colonial Presbyterianism, and not only the officers and members of the Historical Society, but many visitors as well, will thank them from year to year, for their public spirit.—*From The Presbyterian, January 1, 1913.*

JOSEPH BROWN TURNER,
General Secretary of the Presbyterian Historical Society.



REV. WALTER A. BROOKS, D.D.

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THE REV. WALTER AUGUSTUS BROOKS, D.D.

BY THE REV. HENRY COLLIN MINTON, D.D., LL.D.

The Rev. Walter Augustus Brooks, D.D., who was for a number of years and until January, 1913, the Recording Secretary of the Executive Council of The Presbyterian Historical Society, departed this life January 12, last. The immediate cause of his death, which occurred in Philadelphia, was a surgical operation from which he never rallied. The funeral service was held in the church of which he had been the beloved pastor, and the interment was in the beautiful Riverside Cemetery on the banks of the Delaware, just south of Trenton.

Dr. Brooks was born in 1849, in Genesee County, New York. He was a child of the manse, being the son of the Rev. Asahel L. Brooks, who was a Presbyterian pastor in New York, Connecticut and Illinois. His mother was Sarah T. Warner, of Revolutionary family and of Mayflower stock.

Dr. Brooks was graduated from the University of Michigan at Ann Arbor in 1872, and from the Union Theological Seminary of New York in 1875. His first pastorate was his only one. He at once took charge of a new enterprise in the western section of Trenton, New Jersey, and the new church, with its young pastor, entered upon a happy and successful career. In 1880 he was married to the eldest daughter of the late Judge John T. Nixon, who, with their only child, a recent graduate of Princeton University, sur-

vives him. He received the degree of Doctor of Divinity from Lafayette College in 1893.

On account of failing health Dr. Brooks relinquished the pastorate of the Prospect Street Church in October, 1905, the thirtieth anniversary of his ordination; and for some years afterwards he served as editorial writer of the *Presbyterian*. But he continued to reside in Trenton until his death.

Dr. Brooks possessed qualities which enabled him to become an exceptionally useful servant of the Church. He was for thirty-five years a clerk of the venerable Presbytery of New Brunswick, in the Presbyterian Church in the United States of America, and for twenty-five years he served as stated clerk of the Synod of New Jersey. He was moderator of this Synod in 1905.

As pastor and presbyter, he was always faithful in the discharge of every detail of duty; and yet, so large was his interest and so wide was his vision in the outlook of the Church, that he was well able to interpret both the near and the far, each in the light of the other. He was modest and quiet, genial in companionship, slow to speak, and yet when he did speak, his words always carried great weight in counsel.

He combined in a rather unusual way the accuracy of the scribe with the efficiency of the executive, the affability of unruffled patience with the gentleness of an unfailing sympathy. His natural qualities were nobly crowned with the rich graces of a Christian life. These endeared him greatly to his brethren in the ministry and to a very large circle of friends who knew and loved him both as pastor and as friend.

His services in connection with the work of this Historical Society were of great value and were rendered at considerable sacrifice to himself, only because he loved the Church and was loyal to all her heritages and traditions. He was a faithful devotee of that branch of the Church with which he was immediately connected; and he was also profound in his faith in, and generous in his sympathy with, the wider field of Christian fellowship in the whole Church of God on earth.

In his life he was a noble and unselfish and able minister of the Word, and in his death he leaves a precious legacy to be treasured among the unfading memories of the years.



**THE PRESBYTERIAN CHURCH, SHREWSBURY, N. J.
Erected 1821.**

HISTORICAL NOTES OF THE PRESBYTERIAN CHURCH OF SHREWSBURY, N. J.

BY R. TAYLOR, A FORMER PASTOR.¹

CONTRIBUTED BY THOMAS LITTLE, ESQ.

The meagerness of the early records of many of the older Presbyterian churches of this country renders it important to gather up and to preserve such as we have, while we can. Much that might have been secured, a few years ago, is now beyond our reach. It was not on parchment, or paper, but in the tenacious memories of the aged who have now gone from us and taken with them what they knew. Much that remains will soon be lost in a similar way, if it is not soon gathered up and preserved in the archives of the church.

Of the early settlement of that part of our country of which the Shrewsbury Presbyterian Church was, for many years, the moral center, and of the religious character of those who settled it, our information is very imperfect and unsatisfactory. We can find no positive proof that there were Dutch or English settlers in these parts prior to the year 1664, but, about that time, many industrious farmers

¹The original manuscript of these "Notes," the property of the Presbytery of Monmouth, is deposited, among the Presbytery's Historical Collection, in the Library of the Princeton Theological Seminary, under the custody of the Librarian, the Rev. Joseph H. Dulles, A.M., and of the Stated Clerk of the Synod of New Jersey, the official custodians *pro tempore* of the historical materials of the Synod of New Jersey. By their kindness, Thomas Little, Esq., a descendant of one of the founders of the Shrewsbury Church, has secured the copy of the manuscript here published for the first time.

The author of the "Notes," Rev. Rufus Taylor, was the pastor of this church from 1840 to 1852. See pp. 81f.

In view of two statements in the work, its date may with certainty be placed in the year 1876: on page 78, the author refers to the death of Mr. Henry as having taken place "almost twenty years ago (March, 1857)"; and on page 82 he speaks of the pastorate of the Rev. Thaddeus Wilson as continuing "to the present time (November, 1876)".

came.² The English, generally, came from the west end of Long Island and settled about Middletown, while many families, mostly from Connecticut, came to Shrewsbury. Eighteen years later the population of the latter township, then much larger than it is at present, was estimated at only four hundred.

We give the tradition for what it is worth, without attaching any importance to it, that in 1670, the whole of the beautiful tract of country including what is now Shrewsbury, Eatontown, Long Branch, Red Bank and a number of other small villages, was purchased of the Indians for a barrel of cider.

A large proportion of the inhabitants, at that early day, were Presbyterians or Congregationalists of the Connecticut type, though the Quakers were first organized here as a religious body.

When George Fox visited the place, in 1672, he wrote, "On the first day of the week we had a precious meeting. They were building a meeting place in the midst of them and there is a monthly and quarterly meeting set up which will be of great service in those parts." This was written sixty-two years before any minister of our faith and order was

This is the only known history of this church. For a number of years the late James Steen, Esq., had been preparing a history of it, which is known to have been finished in 1909. But to this time the manuscript has not been found. Mr. Little supposes that it was left somewhere for revision, and he earnestly requests that anyone knowing its whereabouts will please inform him. (Address, Thomas Little Esq., 821 Broad Street, Hartford, Conn.)

We have carefully compared this copy with the original manuscript, and have limited the editorial work mainly to some necessary changes in punctuation and paragraphing and to the conversion into footnotes both of the marginal notes of the original and of the parenthetical references frequently appended to paragraphs. Wherever it has been possible to do so—though a considerable number of references remain quite unintelligible, not on account of any illegibility, but solely because of their brevity—the exact titles of the books have been added in brackets.—Ed.

² *Smith's Hist., N. J., p. 61.* [*The History of the Colony of Nova-Cæsaria or New-Jersey*, by Samuel Smith, Burlington, N. J., 1765.]

stationed here, so far as we can ascertain, and seventy-seven years before a charter was obtained for this church in connection with Freehold and Allentown.³

The Quakers early settled at Middletown also but were "grievously tormented" there by a class of people called ranters.

We are not able to state what religious privileges our people here had, if they had any, prior to the year 1734, when Samuel Blair, a native of Ireland, but a student of the Log College, received two calls from these parts. One was to Millstone and Cranberry, the other to Middletown and Shrewsbury. He accepted the latter. As he was called in May of that year it would seem probable, as we now speak of calls, that the church which called him had existed here for sometime prior to that, though we have not been able to obtain any earlier information respecting it.

Morgan Edwards says there was a Presbyterian Church in Middletown prior to the year 1711; but, as Blair does not speak of it in his Journal, that part of his field may be dismissed with the single remark that the house in which he preached stood in the burying ground, a little beyond, as one goes from Shrewsbury, the house owned by the late Lloyd Hendrickson.⁴

Dr. A. Alexander says Blair was licensed by the Presbytery of New Castle, the records of which for that period are lost. Webster says he was licensed by the Presbytery of Philadelphia, Nov. 9th, 1733, and with him Sprague agrees, and says it was done at Abington, Pa. A long and careful search among the records of that Presbytery shows that these are, in the main, correct though it [the licensing] appears to have been done by a committee of that body. The text of his trial sermon was Rom. 4:5.

A call from the people of Shrewsbury and Middletown was put into his hands May 14th, 1734, and held under consider-

³ Hodge, V. I, p. 65, Note. [The well-known work by Dr. Charles Hodge, *The Constitutional History of the Presbyterian Church in the U. S. A.*, Part I, 1705-1741, Philadelphia, 1839.]

⁴ Rev. Mr. Finch, P. E. Ch. I.

ation till the 19th of Sept. following, when it was accepted by him and he was dismissed to the Presbytery of East Jersey, then recently formed. As he accepted the call from the *people* of the places to which he went, and not from the *church or churches*, and as we can find no record of any organization here prior to his coming, we are brought to the conclusion that there was none. If he was called here by a church, and if he came to one when he accepted that call, it was to one not organized by any ecclesiastical body, but to one that was found to exist.⁵

Blair was ordained by the Presbytery of East Jersey some time before Sept. 17th, 1735. We find nothing to show that he was ever installed pastor of a church here, or that installation, as now practiced by us, was known in connection with an ordination, till after the General Assembly was constituted in 1789.

For many years the records were loosely kept; and when they assumed a more definite form, they speak, as is now done by another denomination, of ordaining men to pastoral charges. At the last meeting of the Synod of New York and Philadelphia, before the Assembly was constituted, the Presbytery of Suffolk reported that they had ordained Mr. Thomas Russell to the pastoral charge of Westhampton. Other Presbyteries reported in a similar way, showing plainly, that ordination to a "pastoral charge" included what we now understand by installation, which, in form, was unknown till a later day. In those days "a settlement was a pastoral relation. The minister was their pastor. A stated supply was nowhere. A minister preached a while and then was called. If he accepted, he was settled; if not, he went on his way."⁶

Hence Blair was pastor of this church, or people, in the full sense of the word pastor, as it was then used, though he seems to have managed everything in his own way without the aid of elders or deacons.

⁵ Hodge, V. I, p. 224 [see above, Note 3], and *Minutes of the Synod of Philadelphia*.

⁶ Rev. R. P. Du Bois.

In 1738 the Presbytery of Long Island was united with East Jersey and the body thus formed was known as the Presbytery of New York. Two days later the Presbytery of New Brunswick was erected out of parts of the Presbyteries of Philadelphia and New York so that, in three days' time, without changing his field of labor, the pastor of this people was a member of three Presbyteries and an original member of two of them.

Though called to Middletown and Shrewsbury, Blair seems to have labored rather at Shrewsbury and Shark River, where we then had a church edifice, and probably a church in the spiritual sense of that word.

After laboring at these places for something over five years, he asked to be released from his charge for the following reasons, in substance, among others: (1) Because of his little success in the gospel, especially of late, with no human probability of any alteration for the better, but still rather growing discouragements, arising from the smallness of the numbers that usually convene for public worship. (2) Because of the weak state of his body which is not able to undergo . . . such frequent and tedious travail at all seasons, etc.⁷

He was subsequently settled at Faggs Manor, Pa., where he was greatly blessed as a preacher and teacher. There his precious dust awaits the resurrection morning.

Humanly speaking, Blair's departure was a great loss to this whole region of country. He probably had a less promising field than the Tennents of Freehold, but if, being, as a man, a Christian and a scholar equal to either of them, he could have continued, amidst all his discouragement to labor here, in faith and hope, he would probably have left a church equal to theirs and one that would have been a much stronger bulwark against error than this was for more than a century. Blair was a light of no ordinary magnitude. He is spoken

⁷ *Records of Presb. of N. B.*, Sept. 6, 1739. [*The Minutes of the Presbytery of New Brunswick*, covering this year, have been published for the first time in this JOURNAL; see Vol. VI, pp. 325-347.]

of by Davies, the prince of preachers, as the "incomparable Blair," superior to whom he found none in his travels abroad. "He was admirable as a preacher, a teacher and a man."⁸ "A burning and shining light, but, while he warmed and enlightened others he himself was consumed."⁹

Such was the first pastor of this church about whom we may not now say more and could not well say less. We would have those now on the stage know what an eminent servant of the Lord labored here before they or their parents or even, in many instances, their grand parents, were born. He was rather a sower than a reaper.

The house in which Blair preached here occupied, in part, the ground on which the present house stands. The site of it could be distinctly traced a few years ago at the northeast corner of the one now in use. The one at Shark River occupied a part of the burying ground in the corner of the road as we used to drive through that little village and turn to the right on our way to Squan, but we were never able to identify the spot on which it stood. A few graves were to be seen and one or two headstones in the old burying ground when the writer labored at Shrewsbury.

As late as 1801, Shrewsbury and Shark River were associated together as one charge; we know not how much later. In Alden's New Jersey Register, prepared in 1810, both of these churches are put down as vacant, showing that Shark River had a name to live, if no more, at that date.

Blair was succeeded at Shrewsbury by Rev. Charles McKnight, but it is not known in what year. He was present at the Synod of New York 1745, as a member of the Presbytery of New Brunswick by which he had been ordained at "Allentown" the year before. October 11th, 1748, he was appointed to supply this church one-sixth part of his time and in May, 1757, to supply it once a month, but the records give no evidence of his settlement here.¹⁰ Brainerd, who

⁸ K. H.

⁹ Log College and K. H.

¹⁰ Stated Clerk.

labored among the Indians in this neighborhood, speaks of him as a "serious young minister." It is probable that he labored here soon after his ordination if he did not while a licentiate. An accurate historian of our church, places him next to Blair and continues him here, from time to time, for many years. He says McKnight was called to Middletown Point, Shrewsbury and Shark River, May 28th, 1776. This was probably before he was captured by the British, who released him but a short time before his death, which occurred January, 1778. He had been preaching here, more or less, for many years and appears to have been called to the churches above named quite late in life. As we know not when he began to labor here, so we know not with what regularity he did, save what is intimated by the two records above cited.

His home seems to have been here for some time, and the house he occupied was the ancient one at Tinton Falls, owned and occupied, during the writer's pastorate, by Wm. Smith, as it had been by his parents before him. It was long and low, but one story and the roof of that was so low that there was not much room for the little ones to sleep up stairs or to "cut up" if they did, without coming in contact with the timbers over their heads. It stood with the end to the road, and if it has not been removed is a venerable "relic of ye olden times."

Of the labors, here, of another servant of the Lord, we know less if possible than we do of either of the former. I refer to the Rev. Elihu Spencer who, "somewhere about or a little after the middle of the last century, preached for a time at Shrewsbury and married Joanna Eaton."¹¹ His wife was the daughter of John Eaton of Eatontown.

Spencer, who was a brother of Major Gen. Joseph Spencer of the Revolutionary Army, became prominent as a divine and was pastor, in the course of his life, at Elizabethtown, Jamaica, L. I., and Trenton, N. J.¹² He was installed at Elizabethtown,

¹¹ Rev. Dr. Miller.

¹² Allen's *Bio. Dic.* [*The American Biographical Dictionary*, by William Allen, D.D.]

Feb. 7th, 1749, and while pastor there gave part of his time to Shrewsbury. He died, probably at Trenton, Dec. 27th, 1784.¹³

In 1848 two men were living in this neighborhood who remembered Spencer and one described him as a "short, thick-set man." He pointed out the house which he occupied when he visited the place and which he probably built. It stood immediately west of the Shrewsbury Academy and had, when we knew it, a venerable willow in the front of it, which, if we mistake not, still stands and is all that now remains to mark the site. The house was in perfect contrast with McKnight's. The main part was high with but a room or two on the first floor and a lean-to for a kitchen.

As the ministries of Spencer and McKnight began, and terminated, within a few years of each other, we conclude, after examining all the papers within our reach, that the former labored here more or less during some of the many periods when the latter was away, while neither could properly be called the pastor of the church, though both had homes for a time within the bounds of it.

While McKnight was supplying once in four or six weeks, Spencer might have supplied a part of the other Sabbaths as Tennent of Freehold at one time did. Then the ministry of Spencer here might have been "about or a little after the middle of the last century."¹⁴

April 15th, 1785, more than fifty years after Blair began his labors here we have the first notice of the ordination of elders and deacons in this church. Whether there had ever been any of either before is uncertain. Dr. Woodhul, of Freehold, set them apart and administered the sacrament of the Lord's Supper the next day. No mention is made of any one assisting him and the probability is that the church was supplied, if at all, by a licentiate. The elders then set apart were Jeremiah Brown, Thomas Little, and Samuel Breeze, the latter a son-in-law of President Finley and the grandfather of

¹³ *Minutes of Synod.*

¹⁴ Rev. Prof. Miller.

the Morse brothers of the New York Observer and the Electric Telegraph. The deacons were Theophilus Little, Garret Longstreet and Peter Knott.

About the year 1846, there appeared among us from Sabbath to Sabbath a very venerable lady whom no one knew. She came late and retired while we were singing the last hymn, but whence she came and whither she went no one, for a time, knew. It was Leah Brown, understood to be the daughter of Jeremiah Brown ordained elder in 1785. After an absence of forty years she had returned to end her days where the first forty years of her life had been spent. Her dust reposes at the south end of the church.

After the record of the ordination of elders and deacons we have the names of six females who are spoken of as old members; and those, with the men who had been set apart to office, seem to be all who then belonged to our church of Shrewsbury and Shark River. Eight more females were admitted at that communion season and the little church seemed to be coming up out of the wilderness where she had been a long time. This is the first list of members that can be found, and the first time we can fix upon the precise number that belonged to the church; indeed, it may be questioned whether the church was ever fully organized before.

For fifteen years after the above date, that is till the year 1800, we find but eleven notices of baptisms, preparatory lectures, and of the administration of the Lord's Supper. But five were added to the church and but twenty were baptized during those fifteen years. These eleven services were conducted by ministers who had charges of their own, and the inference is that this church was vacant during all those years, as it probably had been for a long time before they began. It might have been visited and ministered to at times of which we have no record; but, as ministers were few in those days and the demand for them was great, it is probable that those who then lived here did not often hear the gospel.

We come now to a period that was covered, during the writer's pastorate, by the memory of many then living. They could talk of the things that occurred at the beginning of this

century, as they could of the things of yesterday; but they have all passed away and we fall back upon the facts which we gleaned from them while they were here.

In November, 1800, Ebenezer Grant, of New Brunswick, began to supply Shrewsbury and Shark River. He was ordained here the same month but not installed.¹⁵

The meeting house at Shark River, though yet standing, was in such a state that Grant preached in private houses. He probably occupied the old church here for a time, as it was used for a school house during the week, but it was soon abandoned and long stood as a monument of decay. It was not much used for religious purposes after the Revolutionary War, during which the enemy occupied it for military purposes.¹⁶ In 1815 it was sold to Littleton White and Dr. Tenbrook, removed and converted to other uses. Thus was this Zion left without a shelter, though their house had not been burned, as has been stated by Dr. Archibald Alexander.

The building at Middletown, occupied by those who associated with this people in calling Blair, was burned by the enemy during the Revolution, and that probably gave rise to the doctor's mistake.¹⁷

The building sold in 1815 had stood eighty-five or ninety years and was the only one ever erected here prior to the one now used. In size it was about thirty-five by forty feet, and when it could be used no longer for the worship of God, those who occasionally ministered to this people were permitted to occupy the Protestant Episcopal Church, when that people did not want it for services of their own. That congregation, like this, was often vacant and the good people of both loved to mingle together and hear the gospel, though preached by one of another denomination.

Mr. Grant's name ceases to appear in connection with this church in 1801 or 1802, after which little is known of him. His last official act of which we have any record was to ordain

¹⁵ See *Records*.

¹⁶ Communicated by Betsey Drummond.

¹⁷ K. H.

elders and deacons. Then for about twenty years but two items are recorded and for almost thirteen of those years no record is found of any kind. We know not that there was anything but desolation to record.

Thus for nearly ninety years this church seemed to vibrate between life and death with a decided inclination often, in human view, to the latter instead of the former.

In the spring of 1821 the few Presbyterians who remained said among themselves "come and let us build up the wall of Jerusalem that we be no more a reproach," Neh. 2:17. And the thing was done "for the people had a mind to work," Neh. 4:6.

The subsequent history of this church is known to a few who yet worship here, but we write for those who have more recently come upon the stage and for those who may yet come, to the end of time, and identify themselves with this people. It is important for them to know to whom, under God, they are indebted for the privileges now enjoyed, what burdens the early friends of this church sustained, and through what struggles they went that coming generations might enjoy these privileges.

The corner stone of the present edifice was laid August 29th, 1821, and thirteen months later the church, though in an unfinished state, was set apart for the worship of God. In size it was thirty-six by fifty feet, when the corner stone was laid. Horace S. Pratt, a young man then laboring here, preached a sermon; as the late Eli F. Cooly did when the house was dedicated. The cost of this building was mainly met by twelve persons, of whom but two were living in 1849.

After a few months of labor here, Mr. Pratt went to a church in Georgia and was subsequently a professor in the University of Alabama. He was a native of Connecticut, a graduate of Yale and of Princeton Seminary. He died in Cobb County, Georgia, Aug. 3, 1840, "having no hope but through the atoning blood of Christ received by faith alone."¹⁸

¹⁸ *New York Observer*, August 22, 1860.

A little more than two years after the departure of Prof. Pratt, his brother, Nathaniel A., began to labor here. He was ordained, but not installed.

It was probably on this occasion, Feb. 25th, 1824, that Dr. Miller remarked to one of the best ladies whom we have ever known, as she afterwards told us, "Madam, you have got a good minister, now get him a good wife." Her appropriate reply was, "Doctor, we leave the young men to do that for themselves."

When Mr. Pratt was ordained, Dr. Woodhul, who had watched over this shepherdless flock as much as his duties at Freehold would permit, was here for the last time. He presided and young Mr. Henry, as he is called, preached the sermon. This was Mr. Henry, of Cranberry, who lived to be old and died almost twenty years ago (March, 1857).

In May, 1824, the Sacrament of the Lord's Supper was administered to this people for the first time in about twenty years. Nine were then received on profession and one by letter. Now the clouds which had long hung over this people began to break. For the first time in half a century, they had a comfortable church of their own, and were permitted to enjoy the stated means of grace. In view of the struggles through which they had passed, the sacrifices which they had been obliged to make, the length of time which they had been obliged to worship in borrowed houses, when they had a service of their own, it must have been very sweet for them to sit again "every man under his own vine and fig tree" and to worship as conscience required them to, with none to make them afraid. They had reason to hope that their brightening prospects would never be overcast again, but the time for realizing such hopes was not yet.

Mr. Pratt continued here about two years and then followed his brother to Georgia. During those years the Lord's Supper was administered four times; twelve were admitted to the church on examination and one by letter. Six adults were baptized and five children. The latter belonged to one family.

The Pratt brothers were very kindly remembered for



THE MANSE OF THE SIREWSBURY PRESBYTERIAN CHURCH.

many years as they doubtless are to this day by the few survivors who knew them. Judge Tierbout, who had long been the only surviving elder of those who had been set apart to that office a quarter of a century before, departed this life Feb. 28th, 1826, and the church, if we can speak of it as such, was, apparently, left without preacher, elder or deacon. "Neither was obtainable" as Dr. Tenbrook said on the day of Judge Tierbout's death.

A Mr. Garret and a Mr. Hunt each labored here, for a short time; as supplies and students from Princeton came, from time to time, to do what they could to strengthen the things that remained.

We know of no better place to repeat an anecdote which will show how this whole region, now so justly admired, was looked upon, by those who did not know it, fifty years ago. A lady, who had moved here from the refined circles of city life, often entertained those who came to preach. On the occasion to which we refer, some students came and, supposing, as they said, that they "were going right into the pines," they gathered up their cast off clothes and dressed accordingly. They were greatly embarrassed when, instead of the "pines," they found a highly cultivated and refined circle. They wished to return for their clothes; but the good lady said she would excuse them that time: they would know better when they came again.

After the departure of Mr. Pratt, Thomas Kennedy was called to this church, in connection with Middletown Point, but his Presbytery refused to release him from the field he was then occupying; and the church was again without the stated means of grace for nearly three years, when, August 3rd, 1828, licentiate James M. Hunting came to supply it.

Blair had come here ninety-four years before him, but the whole number connected with this church, during those years, appears to have been but forty-seven, of whom Mr. Hunting found but eleven or twelve; and the only male member, Dr. Tenbrook, then "lay a dying." The young preacher never saw him alive. Of the remainder, one was a

confirmed invalid, confined to her house, till she was carried to her grave.

Spiritually all was very low and the prospects very dark. "Five taverns, seventeen rum-selling stores and a race course" were "in full blast," but there was no Sabbath School and few attended such schools as they had during the week. But a temperance society was soon organized, of three hundred members, and several Sabbath Schools. The taverns were deserted, and one of them was turned into a Quaker meeting house. The race course was given up and but one store continued to sell rum.

Mr. Huntting was ordained June 10th, 1830, "by a Committee of Presbytery," but not installed. He continued here two years, and admitted twenty-three to the church, seventeen of them on examination, all of whom were baptized; as were also eight children during his labors. He had neither elders nor deacons, thinking the religious experience of those whom he had received into the church too limited for church officers.

Mr. Huntting's entire influence was eminently for good, and was permanently felt by some whom he was not permitted to receive into the church. He persuaded some to read the word of God and to sing his praise, as families, at the proper time for worship, where there was none to lead in prayer. It was a step in the right direction, which made it easy to bow in prayer when grace had fitted one to lead the devotions.

The church has been very low since Mr. Huntting left, but it has never since gone down to the point at which he found it. From the beginning of his labors, though the progress has often been very slow and, at times, scarcely perceptible, every step has been onward.

In August, 1830, Mr. Huntting, finding his health giving way, relinquished the field to James Woodward, and, after a short agency, became pastor of the church in Westfield, N. J., where he remained, useful and beloved, for nearly twenty years.

Mr. Woodward was a student of Princeton Seminary and

was ordained November 30th, 1830, but he was not installed, though a formal installation had become essential to the pastoral office since the ratification of our form of government in 1821. Mr. Woodward continued to supply the church for more than nine years, when his labors were terminated "by action of the trustees." He admitted fifty-nine to the church, forty-one of them on examination, of whom twenty-six were baptized. He also baptized about fifty children.

The first record in Mr. Woodward's hand writing is dated November 28th, 1830, and from that time onward, for a number of years, the prospects of the church were increasingly bright. Some of the communion seasons were spoken of as times of great interest and profit to the people of God. One "was a very precious season." At another "the assembly was very solemn." But it was not till Mr. Woodward had been here five years, and gathered in the most that he was permitted to, that he writes of "an important era in the history of" this Presbyterian church. And what was that important era? It was the choice of elders and deacons, with neither of which had the church been blessed since 1826 or 1828.

Mysterious providence that had now, for more than one hundred years, preserved a live coal here, neither fanning it to a flame nor permitting it to expire! The prospects of the church were brighter during the first half of Mr. Woodward's labors than they were during the latter part of it. Mr. Woodward died at Toledo, Iowa, January 6th, 1864, aged 58.

After the termination of his labors the church depended upon supplies for one year, during about half of which they were ministered to by Rev. L. S. Beebe, at one time pastor of our church in Upper Freehold, now Millstone.

At the expiration of that year, Mr. Taylor, who had been called to this church while a student at Princeton, entered upon his labors. He was ordained and installed November 10th, 1840, apparently the first who ever was formally installed over this church. He found here a church of about forty members, having one elder and two deacons. The field

was very uninviting save as one coveted hard work for the Master and enough of it, but a few praying women, assisted by Dr. Alexander, induced the young preacher to enter it. The latter urged Mr. Taylor to come for one year, but, to the day of his death, when a change was spoken of, urged him to stay a "little longer."

He was here almost twelve years, during which the church edifice, small as it now is, was enlarged and beautified; a bell tower was erected, and a fine-toned bell, for the first time in the history of the church, called this people to the house of prayer.

During Mr. Taylor's pastorate one hundred and twenty-two were added to the church, about half of them on examination, seventy infants were baptized and thirty-two adults. He married one hundred and twenty-five couples, and there are now five or six churches on the ground over which he rode and preached by night and by day.

Those who see this country now can form but a faint conception of what it was in 1840. We then had no railroads, no turnpikes, but much of the year deep sand or deeper clay ground to a soft paste. The nearest church, of our order, was twelve miles to the west, while north and south the pastor's labors extended along our sea-board for twenty miles. He went far and near to marry the living and to bury the dead. He preached more or less frequently at ten or twelve different points. During this pastorate the increase of the church was gradual and healthy. The greatest number, added at any one time, was in the spring of 1842 after a pleasing but quiet work of grace.

Mr. Taylor left this church in response to a call from one made vacant by the death of his brother, in the spring of 1852, and was succeeded by the Rev. Thaddeus Wilson, whose pastorate continues to the present time (November, 1876).

It was a sagacious remark of the Rev. Dr. Archibald Alexander that had wonderfully improved Monmouth County, morally and physically.

Those only can tell how much it has improved this whole region, who knew it forty or fifty years ago. And as one's

fields become more and more productive, he can better support the means of grace and educate his children to a higher degree in the principles of the sciences and of religion. That marine deposit, of which we have spoken, was discovered and brought into use a few years before the writer came to this church and the free use of it has made lands, before beautiful and productive, much better than they were before, while many a wild waste was by it made as the garden of the Lord. To this general improvement of the country, and the consequent increased ability of the people to support the gospel, may be traced, in part, the fact that for nearly half a century there have not been any of those retrograde movements that, in former days, undid all that had been done in the interests of this church.

In conclusion, when we consider the many reverses through which this church passed during a long series of years and the present respectable standing of it, after all that have gone out from it to organize and to aid other churches, she has great occasion to thank God and to take courage. She ought never to distrust him again. "Thus far the Lord has led her on."

Then, if we consider the wonderful changes in this part of the country, the increase of the population, many of whom fear God and love our faith and order of worship, we feel confident that this church has before her a career of usefulness which will run on to the end of time.

Two or three inferences may be drawn from the foregoing historical notes.

(1) God has had a people in connection with this church from the earliest times to which we can trace her history. No church has had better members. The writer knew some of them and others had passed off the stage before his time. "One sustained this church for ten years by her prayers, though confined, all that time, to a sick bed."¹⁹ All through those long, dark years God had his eye upon this vine and could not permit it to die, though often, almost gone.

¹⁹ Dr. Alexander.

(2) We see the ill effects of stated supplies and short pastorates. If they have done well for other denominations, they have done ill for ours. Our strong churches have usually been made strong by those who have had long pastorates among them. A well established church may survive frequent changes, for a time, but a weak one will be kept weak if not destroyed by them. Had this church had but two pastors in a hundred years as Freehold had, without those long intervals between one brief supply and another, it might long since have been what Freehold is.

Then let us take courage, with reference to our feeble churches, from the history of this and endeavor, as much as in us is, by permanent pastorates, to strengthen the things which remain.

God's time to favor them may come sooner than we anticipate.

APPENDIX.

BY THOMAS LITTLE, ESQ.

John Little 1st was one of the founders of this Church, prior to 1734. He died 1750/51, leaving a legacy of £200 to the Church. He was instrumental in having the Charter procured for the Presbyterian Church of Monmouth County, N. J., in 1749/50. He was the first person to be buried in the churchyard.

His son John Little 2nd, a Trustee under the Charter, died 1785. His son Thomas Little was an Elder in 1785, and his son, John T. Little, was one of the principal contributors to the erection of the present church edifice in 1821, the lumber with which it is constructed being given from his woodland. His daughter left a bequest of \$500 for the up-keep of the family graves.

Six generations of the Little family are interred in the churchyard. The remains of the first three generations lie in the extreme eastern side of the graveyard adjacent to the road, but the stones that once marked the graves have disappeared.

The front of the present Church was originally covered with shingles, similar to the rest of the building. These have been replaced by a plain board front in which are two stained glass windows: the one to the east is inscribed, "Rebuilt 1821. Enlarged 1845"; while the western one bears the inscription, "Organized Prior 1734. Incorporated 1849." The Church faces nearly due north.

While many of the early records have been lost the following are still extant:

Session Records, 1785-1808, 1821 to date;

Minutes of the Trustees, 1824 to date (but with sundry omissions in the earlier years);

Record of Baptisms, 1786 to date;

Record of Marriages, 1852 to date;

Record of Deaths, 1852 to date;

Record of Members, 1785 to date.

A useful book of reference in this connection is that published by William Nelson, *Church Records in New Jersey* (Paterson, N. J., 1904).

The pastors who have served this church since the resignation of Mr. Taylor in 1852 are the following:

Thaddeus Wilson, from October, 1852, to April, 1897;

Samuel D. Price, from May 5, 1898, to September 1, 1906;

Dwight L. Parsons, from January 1, 1908, to the present time.

A HISTORICAL SERMON,
DELIVERED SUNDAY, OCTOBER 20, 1912, IN THE FIRST PRESBY-
TERIAN CHURCH, TRENTON, N. J., ON THE OCCASION
OF THE TWO HUNDREDTH ANNIVERSARY OF
ITS ORGANIZATION, BY THE PASTOR,
THE REV. HENRY COLLIN
MINTON, D.D., LL.D.

“Lord, Thou has been our dwelling place in all generations.”
Psalm 90: 1

This ancient psalm, ascribed from the earliest times to the authorship of Moses, is one of the sublimest compositions in all literature. In the loftiness of its conception, in the depth of its feeling, in the boldness and splendor of its imagery and in its suggestion of the immortality of man which waited for centuries for its fuller realization, this prayer of the early man of God is altogether preëminent and unique.

Although in strict form it is a prayer to God, its theme is that of thoughtful and devout reflection in all ages; the Eternal as the background of the transitory, the permanent as the basis of the passing. The children of men are as the mist of the morning; they are like grass which groweth up.

But the beginning and background of it all abides. “Before the mountains were brought forth or even Thou hast formed the earth and the world, even from everlasting to everlasting, Thou art God.” Who that has ever looked upon the massive piles of the Sierras or of the Alps has not wondered as he gazed how those mighty boulders first found their seats, with what tremendous geologic upheavals and convulsions those grand old cliffs and peaks first took their solid shape and assumed their silent, regal sway? No wonder we speak of “the everlasting hills.” Lord Bacon called the sea “fit emblem of eternity.” But back in primitive chaos, before the seas had found their bed, or the mountains had emerged and lifted their hoary heads, was the everlasting, everliving God.

The scope of this ancient psalm is broad enough to embrace

the most contrasting interests of human life. The primitive saint, who was also a seer, had no narrow or restricted vision. Neither eternity nor time alone can claim the whole of man. Although the one overshadows and indeed includes the other, yet each has its own place and its necessary bearing on the other.

Religion is no more exclusively concerned with eternity, to the neglect of the things of time than it is concerned with time to the neglect of the things of eternity. The materialist who ignores eternity—wrong as he is—is scarcely farther from the truth than is the mystic who holds that time is only a delusion and a dream. The stars of the firmament abide in the midnight sky while the mists and clouds may come and go, but the coming and going of the clouds is as really a fact while it lasts as is the steady shining of the stars.

This psalm of Moses derives its sublimity from the fact that it takes in both worlds, it covers both poles of human life and interest. The light of the eternal reflects its celestial beams upon the lofty peaks of time, while the lowly routines and humble tasks of time find their real dignity and divinity in the faith-disclosing landscapes of eternity.

Only from this point of observation do we get the right angle or command a clear view of the two hundred years of this venerable and beloved church. It stands for the eternal among the changing incidents of time. Its very existence on this consecrated spot for half a dozen generations is a proof of the faith of God's people in the things that abide and change not.

It is not my purpose this morning to preach a historical sermon. Dr. Dixon, as former pastor, may take occasion this evening to contribute to the historical data of the congregation. Few churches in America are richer in their past than this. Like most institutions of early origin, both in church and state, in this country, it was founded in the strenuous times of the frontiersmen whose life was so occupied with doing the things that make history that they had little margin of leisure left for writing it. And yet, fortunately it is true that, more than in most churches of this age, the early records have

been correctly made and faithfully kept; though in the Revolutionary days following 1776 the chain dropped some links and some of the records were destroyed.

In the early days of this frontier settlement, on the eastern banks of the Delaware, some little time seems to have passed before a definite church organization was effected. It is a beautiful fact in the early life of this community that the congregation of St. Michael's, of the Protestant Episcopal Church, and this congregation worshiped together and for a long time, coming up even to the present day, there has been a very close and cordial relation between that venerable church and our own.

And even after the Presbyterian form of organization was taken, this church was one with the mother church at Ewing, which was then known as the First Presbyterian Church of Trenton. And at a later day it was for years associated under the same pastor with the still more venerable church at Lawrenceville, then known as the Church at Maidenhead. It was twenty-four years after the date of original organization, that is to say in 1736, that the first pastor, the Rev. David Cowell, D.D., was installed.

What changes have taken place since that early day! What a wealth of accumulated history has gone into the making of this church! How many volumes would be required to tell the unwritten story and to write the unrecorded chapters! And what a precious asset that past becomes! The roots of this church have gone deep and spread far out in soil that has been worked and matured and trod by generation after generation. With roots like these, storms may beat and winds may blow but, kept by the grace of a covenant-keeping God, his promise cannot fail. It is said that when the late Senator and Mrs. Stanford, of California, planned to found in memory of their only child, the great university at Palo Alto, in the Santa Clara Valley, they visited Harvard, and, after seeing the halls and libraries and museums at Cambridge, the Senator turned to President Eliot and asked, "How much did all this cost?" There are some things that time only can bring to pass. There are some treasures that cannot be measured by

dollars, that cannot be bought with coin or set down by the bookkeeper in the columns of the daybook or the ledger. This church with its long history, has a precious inheritance of the sacrifice and gifts and prayers of centuries of Christian fidelity and service.

Since this church has stood on this ground, how the face of the world has been changed! The map of Europe has been made over again. The charter of the church was issued by Provincial Governor Belcher in the name of George Second of England. The life of this church covers almost one ninth of the time that has elapsed since our Lord himself was upon the earth. The French Revolution was eighty years in the future. George Washington was born twenty years after this church was organized. No man yet had any conception of the magnitude of the new continent which was destined to be the arena for such unimaginable developments in human progress and civilization. The awakening of the sciences was yet to come. The primeval forest was undisturbed by the shriek of the locomotive. Steam was yet a sleeping giant. Electricity was only lightning in the clouds and the common-places of our day would have been miracles to theirs.

Colonial government was scarcely more than an experiment. There was as yet no such thing as a distinctive American life or spirit. The age of foundation-laying had hardly dawned. The aboriginal Indian had his unchallenged habitat in the surrounding wilderness, and the door of opportunity was only beginning to swing open for the development into a great new world of an unknown land—*terra incognita*—of virgin soil and waiting resources.

Not less has been the change that has come in the thought and customs of the community. Read the late Dr. Hall's history of this church and see how great these changes have been. Large bodies move slowly and gradual changes are not perceived except when long intervals separate the observations. Not that it is for us to discredit or disparage the fathers. There were giants in those days. It takes grit and grace, conviction and initiative to dig deep and lay foundations, to cut jungle and establish precedents that become the easily accepted cus-

toms and laws of those that follow. We pay a tribute to the stalwart faith and rugged life of those days and appreciate the hardship and heroism, the privations and perils that give a somber but splendid coloring to the pictures of those times.

But the world is growing better; indeed were it not so, their prayers were unanswered and their work were all for naught. Neither St. Michael's nor this church to-day would dare to challenge public opinion by proposing a lottery to raise funds for building a house of worship. About a hundred years ago, it is recorded that in providing entertainment for the Presbytery here and at another time at Maidenhead, items are charged for wine and spirits and rum, and it is a stretch of credulity as well as of charity to believe that all this was exclusively for sacramental purposes; certainly, in providing for the coming of Synod this week, we should raise a storm about our heads by making similar provision for the visiting brethren. In 1783 Dr. Cowell, a nephew of the first pastor, bequeathed to this congregation "my negro man, Adam," as one of the chattels of the congregation. To-day any church in this country would justly be regarded as belated and benighted which did not stand four-square to all the winds that blow, against lotteries and slavery and rum.

I cannot believe it wrong or improper to-day to remind ourselves that this venerable church has had a most honorable place in the social and civic life of this community, and even in the wider spheres of the State and of the nation. It stood like a rock in the very center of the storms of Revolutionary days. It had nearly reached the venerable age of three score years and ten when the Declaration of Independence was formulated in the neighboring town of Philadelphia. Its pastors were chaplains in the field and patriots everywhere. Tories were not unknown within the borders of the Jerseys, but Presbyterianism rung true to the cause of liberty. The manse of this church, which stood, I believe, on the present corner of Broad and Hanover Streets, was pillaged by the British soldiers, and some of the household goods were appropriated or destroyed while a price was put on the head of the minister.

The officers of this church were enlisted in the war and some of them bore high commissions and won splendid laurels on the field. The attendance at church for some years was very light, though the services were not at any time discontinued as they were for several years in St. Michael's. There are few churches on the continent more intimately or honorably connected with the stirring events of those trying days than this, which witnessed the fate-deciding battle of Trenton and saw the haughty Hessians put to confusion and defeat by the masterly strategy of General Washington.

It is a source of humble pride to-day to recall the distinguished men who, in church and State, found their religious home within the walls of this old church. Few of us realize how many of those whose names give luster to the annals of the past worshiped here. Generation after generation, these pews were occupied by men great in courts of justice and councils of State, in business enterprises and in educational work. Four of the ten installed pastors of this church have been moderators of the supreme judicatories of American Presbyterianism. Dr. Cowell was moderator of the Synod of Philadelphia in 1744, forty-five years before the General Assembly was formed, and Drs. Yeomans and Armstrong and the present pastor were moderators of the Assembly. It is worth remembering also that a son of this church was moderator of the General Assembly in 1891.

Dr. Cowell, whose body reposes in the church yard, was one of the founders of the College of New Jersey at Princeton, and for a season was acting president of the college, between the incumbency of President Aaron Burr and that of Jonathan Edwards. Dr. James Francis Armstrong was likewise one of the founders of Princeton Theological Seminary in 1812. That institution is just half as old as this church, having observed its centennial last May. The ministers and members of this church have had no small share in the work of founding and fostering and financing the educational institutions at Princeton, and the history of neither the College nor of the Seminary could be written without recognition of that fact. One of the greatest scholars that ever gave distinction

to the name of Princeton was a child of this congregation. From these pews there went forth a lad who was destined by the blessing of God to render conspicuous service in the defence of the faith—and to lead the forces of Christian scholarship against the nineteenth century assaults of rationalism and skepticism. I need not say that I refer to the late William Henry Green, D.D., LL.D., ex-moderator of the General Assembly and one of the acknowledged leaders of Hebrew scholarship in all the world.

While I must refrain from personal and particular mention, I am sure you will allow me to speak of the ten brief and happy years of my own pastorate, only that I may pay the tribute of our common love to the memory of the five faithful elders who have fallen asleep in these years.

I can never forget how, shortly after I came to Trenton, Dr. William Elmer, the beloved physician, repeatedly came with his carriage to take the new pastor to visit some of the aged and invalid shut-ins to whom it was perfectly evident that he was not more physician than friend. The genial and smiling session-clerk, Hugh Henderson Hamill, courtly of manner and princely of heart, always busy and yet never too busy to listen to the complaints and share the burdens of the suffering and the sorrowing. Edward Shippen McIlvaine, pure as gold and true as steel, with convictions not less clear and strong because he was quiet in holding them and modest in speaking them. Moore Dupuy, wonderful in public prayer and noble in unselfish spirit, whose whole life was a contribution to the great work in New York City of helping the needy and befriending the friendless. Oscar Woodworth, modest, diffident, faithful, generous and gentle. But again history repeats itself and, as for generations it has been, a worker falls, but the work has gone on, a builder lays down his trowel and his hammer, but the graceful building has continued to rise; so when these strong men of God were called to their reward other men faithful and true came in to receive the falling mantle and to carry on the age-long work.

Still, we should not forget that two hundred years of a church's life are quite enough either to mark the attainment

of a vigorous maturity or to show the feebleness of a decadent senility. The blight of old age, with its unmistakeable symptoms of second childhood, gives scant call for congratulation. The past must not have had monopoly of faith and service and consecrated enthusiasm. That church has become a mausoleum whose life was all lived, whose service was all rendered, in the dead past. A church has outgrown its usefulness and outlived its tenure, if it cease to be faithful to the mission entrusted to it and to be responsive to the ceaseless call of human need.

There have been changes in the methods and measures of Christian work. Modified accents and shifted emphases without number have come in. New phrases fall from our lips and new watchwords and catchwords fill the air. Cowell and Kirkpatrick and Spencer and the Armstrongs would find many conditions to-day of which their liveliest imaginations never conceived. But new names sometimes only serve to disguise old things. Church union is in the air to-day but we are not yet much ahead of the days when old St. Michael's and this congregation could worship God in peace and harmony together. Changed social conditions put new emphasis on social service to-day, but those old patriot saints shouldered their muskets and knew service in the camp and in the field for the freedom of the people, and the safety of their families. We have ideas, by them undreamed of, concerning educational method and technique, but it is at least a debatable question whether we know our Bibles or sound doctrine any better than they.

But we do no dishonor to the past when we thank God that, without dispute, we hold a place far in advance of our forefathers. "They have labored and we have entered into their labors." We have seen visions our fathers never saw; we have heard voices our fathers never heard. Every advance in the world's true development is a new commentary upon the word of God; every new step forward is a fresh revelation in the unfolding of his eternal purpose.

The world is both larger and smaller than the world of 1712. To-day we read the Gospel in the light of illuminating

world-units. The atom is the convenient but invisible figment of the scientific imagination; and what the atom is to the material mass, the individual is to society. The insulated individual, sealed against his neighbor, is an absolute impossibility. Modern life is complicated and sensitive and many-sided, and just because it is so the individual is dependent and extremely susceptible to every social force of the time. Every man is neighbor to every other man, for no man liveth unto himself. With this larger and later view of social need and Christian service, the church of the twentieth century, while conserving all that is true of the past, must gird her loins, thanking God and taking courage. The world lies waiting at the church's door. Africa and the Orient and the American Occident are all new since 1712. If we have grown to greater things we face greater needs and are called to greater tasks.

The future was the solicitude of the founders of this church and if we are their worthy sons, while we keep our eyes set on the days that are to come, we will cherish the past as our pride and our joy. We, without them, would not have had our inheritance and "they without us would not have been made perfect." But the blessed identities endure. The church of 1912 stands on the same foundations as that of 1712. We read and cherish the same infallible word. We observe the same sacraments and honor the same ordinances and the same holy day. We sing the same old songs of praise and bow in humble prayer at the same mercy seat. We honor and exalt and love and adore the same Lord Christ, the man of Galilee, the crucified of Golgotha, the risen Lord, the ever reigning King, "the same yesterday and to-day and forever."

We are in a broad church, indeed, to-day. It embraces not only all races and nations of men. It covers not only all ages of earthly history. The grace of God has for its crowning triumph that it conquers the grave and takes away the sting of death. We are one with all the redeemed people of God on earth and in heaven. The fellowship of believers embraces the people of God in every age, from Adam and Abraham to the end of time, for in the presence of the ever-living

God there are none dead. The communion of saints is as wide-reaching as the saving grace of God in Jesus Christ our Lord, and so we join with the hosts above who have crossed the bar and with the hosts below who linger a little longer till their day's work is done and their sun falls into a cloudless and peaceful west, all crying out in grateful and adoring acclaim, "Blessing and honor and glory and power be unto him that sitteth on the throne and unto the Lamb forever and ever."

THE HEIDELBERG CATECHISM AND ITS 350th ANNIVERSARY IN 1913.

BY THE REV. PROF. JAMES I. GOOD, D.D., LL.D.^{em}

The Heidelberg Catechism divides with the Westminster Shorter Catechism the honor of being the great Catechism of the Presbyterian and Reformed family of churches. In fact, there have been only three Protestant Catechisms of the first rank, Luther's Smaller Catechism (1529), the Heidelberg Catechism (1563), and the Westminster Shorter Catechism (1647).

The Heidelberg Catechism was published at Heidelberg, in western Germany, by Elector Frederick III of the Palatinate in order to harmonize the Church of his land, which, before he came to the throne, had become greatly divided between Lutherans high and low, Zwinglians and Calvinists. He appointed a commission composed of representatives from the theological faculty, the Church, and the court to prepare it. They gave its composition into the hands of Ursinus, one of the theological professors. Olevianus, the superintendent of the Church, aided in its composition, as did Frederick himself. It was adopted by a synod of the Palatinate which met January 8 to 17, 1563. Its preface was written by the Elector Frederick January 19, 1563; the first edition was published probably in February of that year, and was followed by at least three other editions in that year. It was immediately translated into other languages, into Latin, Dutch and Saxon-German. Before 1570 it was translated into English by Turner, and before the end of the sixteenth century it had been translated into Polish and probably into Italian, Hungarian, and Hebrew, and during the next century into Bohemian, etc. In all it has up to the present time been translated into more than twenty-five languages, and has been used in the four quarters of the globe,—in South Africa by the Boars, and by the Dutch in the East Indies and South America.

During the last half century, since the Tercentenary of this Catechism was held in 1863, a great deal of research has been made as to its sources. The science of higher criticism of the Bible seems to have prepared the way for the higher criticism of the Catechisms as compendiums of the Word of God, with this difference, however, that in the case of the Catechisms there was much previous and contemporary literature of the same kind, but in the case of the Bible scarcely any. Hence the origin of the Catechism can be traced with far greater certainty than that of the Bible. As a result of this research into the sources of the Heidelberg Catechism, it has come to light that this work was the finished product of more than a quarter of a century of catechetical thought on the part of the Church, and that Ursinus and Olevianus, guided, as we may believe, by the Spirit of God, gathered the best of these results into their manual, adding besides remarkable excellences peculiar to it. They have woven the work of previous catechisms into a design more beautiful than that in any of its predecessors and added to it a number of original features. In this research into the sources the later Prof. Doedes, of Utrecht, and the late Prof. Gooszen, of Leyden, and also Prof. A. Lang, of Halle, have been especially active. Their success has been emulated and paralleled by Prof. B. B. Warfield, D.D., of Princeton, for he has done the same thing with the first answer of the Shorter Catechism of the Presbyterians.¹ While Dr. Mitchell had traced the answer back to Calvin and Leo Juda, Prof. Warfield seems to be somewhat chary of the Zurich theologians. He especially traces it to Palmer and Ames.

We would like, if we had time, to pause on another answer of the Westminster Shorter Catechism, one of its most famous, its definition of God (answer 4). We remember the tradition that was told us in our college days in a Presbyterian institution, that that wonderful answer was supposed to have been given by inspiration to one of the Westminster divines, or that, at least, it came to him as an inspiration. But now

¹ See *Princeton Theological Review*, October, 1908.

this tradition needs revision, for other catechisms before it had a somewhat similar definition of God. Leo Juda's had and so had Calvin's. Dr. Warfield, in his article on the first answer referred to above, gives Leo Juda's eighteenth answer on God. But there is another answer in Juda's Catechism that is a more theological definition, namely the fourth answer. This summarizes the attributes of God: "God is eternal . . . and undying, . . . the ruler of all things, . . . does good to all, is compassionate, true and gracious, pure, holy, good and just."

Calvin, in his catechism, published 1541, following the statements of the Apostles' Creed, speaks of the fatherhood of God, his almightiness and his creatorship. We might give other definitions of God. Thus Micronius' Catechism says: "God is eternal, good, wise, powerful, righteous and one in essence but three in persons, that is, he is Father," etc. Lasco's Catechism says, "God is one and eternal, three in persons, Father, Son and Holy Ghost. To all eyes and intellects of men his essence is incomprehensible, his spirit truly invisible, alone supreme and supersufficient of good in his nature, incomprehensible in glory, immutable in justice and ineffable, of unspeakable mercy." But we pause—time does not permit us to go further. Some critic may take this up and show the sources of this fourth answer of the Shorter Catechism as finely as Dr. Warfield has of the first.

In such a way the entire Heidelberg Catechism, and not merely, as in the case of the Westminster Shorter Catechism, the first answer, has been subjected to the closest scrutiny, and it has been found to be based mainly on two groups of catechisms. The first was the Swiss: the Catechisms of Leo Juda (1541), Calvin (1537 and 1541) and Bullinger (1559). The second group was the Lasco Catechisms, the Lasco (1551), Micronius (London, 1552), and the Emden (1554). Ursinus, who was the main author of the Heidelberg, had visited Zurich before he came to Heidelberg and had there become acquainted with the Swiss Catechisms. And John à Lasco had visited him; and Lasco's followers, bringing their catechisms with them, had settled in the Palatinate just about the time

Ursinus went to Heidelberg. So he had become acquainted with their catechisms. It would take us too far afield to go into any detailed statement of the relations of the Heidelberg Catechism to these sources.² Suffice it to say that before he wrote the Heidelberg Catechism, Ursinus composed two catechisms, a Larger, composed probably in 1561, and a Smaller, composed in 1561-62. The Heidelberg Catechism is based on these, together with the other catechisms mentioned above. Olevianus seems to have added certain parts and peculiarities, those of which we are certain being the answers on church discipline; for he was more strongly Calvinistic in this matter than Ursinus. The Elector Frederick also aided and finally ordered the eightieth answer (against the Roman Mass) to be added to it.

It may, however, be of more interest to compare briefly these two great catechisms of the Reformed faith, the Heidelberg and the Westminster Shorter. While agreeing on the fundamentals of the Calvinistic faith, so that the adherents of the Heidelberg can accept the Shorter Catechism as explained in the brief statement of the Reformed faith of 1903, they yet differ.

1. They differ in their *perspective*. Catechisms differ very much in their viewpoint. In general there may be said to be three plans in arranging the material in the catechisms, historical, theological and experiential. Each catechism may have all of these peculiarities, but some one of them will likely be the most prominent. Thus Brentz's (Lutheran) and Craig's (Reformed) were historical; that is, they began with the fall of man and traced redemption from it. Other catechisms are mainly theological. Among them we would place the Westminster Shorter, with its finished theological definitions. The difference in the perspective between the Heidelberg and the Shorter appears at once in the beginning of each of these catechisms. The first question and answer of the Shorter are, "What is the chief end of man?" "Man's

² See Gooszen, *Heidelberger Catechismus*, and Lang, *Der Heidelberger Katechismus*.

chief end is to glorify God and to enjoy him forever." The first question and answer of the Heidelberg are, "What is thy only comfort in life and in death?" "That I with body and soul both in life and in death am not my own, but belong to my faithful Saviour Jesus Christ," etc. The former reveals its high Calvinism, for high Calvinists can never keep out of sight the viewpoint of eternity, as shown in the purpose of the divine decree. The Heidelberg in its first answer looks to the mind of man, rather than the mind of God, though it by no means forgets God and his demands in its first answer.

2. They differ in their *underlying principle*. This in the Shorter Catechism is the covenants: not the sacramental covenant, but the idea of the two covenants as worked out in the federal theology of Cocceius. Thus answer 12 gives the first covenant of that scheme, the covenant of life, and answer 20 gives the second covenant, namely the covenant of grace. The Heidelberg Catechism is not based on any such covenant idea. This is in some respects remarkable, for Ursinus' Larger Catechism is based on that idea. But his idea of covenant was not the completed theological scheme as developed by Cocceius afterwards. The root idea of the Heidelberg is the comfort of religion as revealed in redemption. But it allows larger liberty and does not commit itself definitely to any of the different theological systems of Calvinism.

3. They differ as to *the Apostles' Creed*. The Shorter entirely omits it, while the Heidelberg devotes no less than thirty-six answers to it. This was more in harmony with the earlier age in which the Heidelberg was written, for then most of the leading catechisms, including Luther's, treated of the Decalogue, the Apostles' Creed, the Lord's Prayer and the Sacraments. But the rigid Puritanism of the Westminster divines may have led them to omit the Creed, though we do not know the reason.

4. They differ as to *the Church*. The Shorter Catechism has no answer on the Church; indeed, it does not mention it except in answer 95. The Heidelberg has a very beautiful answer on the Church, the fifty-fourth, which reads thus:

“That the Son of God from the beginning to the end of the world gathers, defends and preserves to himself by his Spirit and Word out of the whole human race a Church chosen to everlasting life in the unity of the true faith; and that I am and forever shall remain a living member thereof.” The Presbyterians could fully endorse this answer, for it makes the Church consist of believers, elect to everlasting life, and also teaches the doctrine of the perseverance of the saints.

5. There is a difference of emphasis on *election*. In the Shorter Catechism the doctrine of election is made one of the great guiding principles. It appears early in the Catechism and has a whole answer devoted to it, viz., the seventh. It is referred to also in answers 8, 20, 21, and one feels that it underlies answers 29-35 and 52. The Heidelberg does not devote an answer to election or make it a guiding principle. The guiding principle of the Heidelberg is rather redemption as given in the first answer. Election is only cursorily mentioned, though it is clearly referred to in answers 31, 52 and 54, and some have found it in one or two other answers.

6. They differ in the *form of their questions and answers*. The Shorter Catechism has either impersonal questions in the third person, or it uses the first person plural. The first form reduces the question and answer to a theological statement and makes the Westminster more like a doctrinal treatise. The Heidelberg, on the other hand, uses very often the second person singular and even the first person singular. Thus where sixty-eight of the answers of the Shorter are impersonal, or statements in the third person, the Heidelberg has ninety of them (it has about twenty questions more than the Shorter); but the Heidelberg has what the Shorter has not, twenty-five questions in the second person singular and twelve whose answers are in the first personal singular. This makes the Heidelberg a much more personal catechism than the Shorter. This is shown by paralleling two questions on the same subject. Take the subject of faith. The Shorter (answer 86) says, “Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.” The Heidel-

berg has it: "True faith is not only a certain knowledge whereby I hold for truth all that God has revealed to us in his Word, but also a hearty confidence which the Holy Ghost works by the Gospel in my heart, that not only to others but to me also, remission of sin, everlasting righteousness and salvation are freely given of God, merely of grace, only for the sake of Christ's merits." Take again the subject of the Lord's Supper. The Shorter Catechism says, "The Lord's Supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth, and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits to their spiritual nourishment and growth in grace." The Heidelberg has it: "Thus that Christ has commanded me and all believers to eat of this broken bread, and to drink of this cup, in remembrance of him: adding these promises: First, that his body was offered and broken on the cross for me and his blood shed for me as certainly as I see with my eyes the bread of the Lord broken for me and the cup communicated to me; and further, that he feeds and nourishes my soul to everlasting life with his crucified body and shed blood as assuredly as I receive from the hands of the minister and taste with my mouth the bread and cup of the Lord as certain signs of the body and blood of Christ."

7. They differ again in *spirit*. The Heidelberg Catechism is more experiential, the Shorter more theological. The Heidelberg is peculiar in its constant emphasis on the element of experience. Its first question and answer reveal this, "What is thy only comfort in life and death?" "That I with body and soul both in life and death am not my own but belong to my faithful Saviour Jesus Christ, who with his precious blood has fully satisfied for all my sins," etc. The Shorter is clearer in its theological definitions, but the Heidelberg is sweeter in its rich experience. Rev. Alexander Smellie, of Scotland, in his "Books of the Heart—The Heidelberg Catechism," says: "Calvin's Catechism and that of the Westminster divines lack the element of poetry altogether,

however excellent they are in other respects. Their authors have chosen the objective method, stating the truth in the form of dogma, looking at it for the time as something outside of themselves, examining it dispassionately with reason and intellect, setting it forth in language clear as crystal and definite as that in which men of science embody the results of their investigations. The writers of the Palatinate, on the other hand, choose the subjective method, telling to others the gladness that has touched and transfigured their own souls, refusing to be impersonal in the statement of their cherished beliefs, making their words a joyous confession of the faith which is in themselves. The books of Geneva and Westminster are like statues—accurate, well-proportioned, impressive, but immobile and somewhat cold. The book of Heidelberg is like a living man. Some of the features of the man may not be so unerringly cut as those of the statue: but he has within him that of which it is destitute—a breathing pulse and a quivering heart.”

8. There is also a last difference to be noted, namely that pertaining to *social service*. The Heidelberg lends itself more to the modern emphasis on social service. Some of its answers impressively and definitely teach personal Christian work. Look at the fifty-fifth answer, “What do you understand by the communion of saints?” “First, that all and every one who believes, being members of Christ, are in common partakers with him and of all his riches and gifts. Secondly, that *every one must know it to be his duty readily and cheerfully to employ his gifts for the advantage and salvation of other members.*” This answer would seem to bring the communion of saints down from heaven to earth, as it makes it a present rather than a future privilege. Again take answer 86, which also emphasizes our personal opportunities as Christians: “Why must we do good works?” “—that so we may testify, by the whole of our conduct, our gratitude to God for his blessings and that he may be praised by us: also that every one may be assured in himself or his faith by the fruits thereof: *and that by our godly conversation others may be gained to Christ.*” The Shorter

Catechism, being so theological in its contents, has no reference to social duties except as they are included under the Decalogue as moral duties, to which the Heidelberg also gives expression in its explication of the Decalogue.

And yet, though these two catechisms differ on these minor points, largely in matters of form, arrangement and emphasis, they are one in the statement of that great body of theological truth which the Calvinistic churches hold in common, and of which they may justly be proud.

THE HISTORY OF THE PRESBYTERY OF BALTIMORE.¹

The General Assembly being in possession of the history of the respective churches within our bounds, the history of the Presbytery must of consequence be confined, to its commencement and extent, its members, and its acts.

The Presbytery met for the first time at Baltimore on the first of November 1786 And its jurisdiction extended near one hundred miles from the Susquehannah to the Potomac, few Presbyterian Congregations were found within these limits, and those which did exist, were in an Infant, and unorganized state, some of them had no ruling-elders, but were under the direction of Committees, and where Pastors were found, it for many years was rare to find any one of them Installed. This arose from the Infant State of the Churches, from their rising gradually, into form, under the patient labour of those who settled among them, and from the difficulty of getting the Brethren together, who lived at such distances from one another, and could not support any much expence.

¹ The original manuscript of this "History" and of the accompanying letter of the Rev. James Muir, the Moderator of the Presbytery of Baltimore in the year 1804, are from the archives of the Presbyterian Historical Society. The "History" is contained on five pages of two double sheets of paper, and the Letter is found on the sixth page. The second of the double sheets is endorsed as follows:

Pb'y of Baltimore

The Reverend

Dr Ashbel Green

Philadelphia.

The document bears the circular postmark:

Alexa, Va. Oct. 9

The Rev. James Muir was at that time pastor of the church at Alexandria, Va., and the Rev. James Inglis was pastor of the First Church at Baltimore.

—Ed.

The Presbytery at its first meeting consisted of six members, The Rev^d Dr. Patrick Allison, John Slemons, James Hunt, Stephen Bloomer Balch, Isaac Stockton Keith, and George Luckey. Isaac S. Keith received a dismissal from the Presbytery in the year -88, to take the Pastoral charge of an Independent Congregation in Charleston S. Carolina, and was succeeded by Dr James Muir from the Presbytery of New-Brunswick in the year -89.

Mr Andrew Law from the Association of Hartford, and Mr James Glasbrook from the Presbytery of New York, both in the year -90 became members of the Presbytery, and continued in this connection until Mr Glasbrook in the -93- and Mr Law in the -99 were regularly dismissed, removing from our bounds to the States of New England,

Mr James Hunt was removed by death in the year -93, but in the same year Caleb Johnston, & Enoch Mattson became members of the Presbytery,

Mr Cunningham Semple was enrolled as a member in the -94, but his connection with us was little to our honour being necessitated in -99 to erase with marked disapprobation his name from our minutes,

Five members were added to the Presbytery in the -95, The Rev^d James Wilson, Samuel Knox, John Breckenridge, Sam^l Martin and Adam Freeman, Mr Wilson was removed by death in -98, and Mr Freeman after having by his inattention obstinacy, and pride been a trouble to us for some time, at last to the great relief of the Presbytery, in the year 1800, withdrew from our connection.

The Rev^d William Allen in -97, and the Rev^d William Maffitt in -98 became members of the Presbytery, Mr Allen's connection with us was of no longer continuance than the -99, when he obtained a dismissal to join another denomination.

The -99 was memorable in the history of the Presbytery, All the Churches and their Pastors, beyond the city of Baltimore were detached from the Presbytery by order of the General Assembly, whereby Mess^{rs} Slemon Martin, Johnston, and Luckey were annexed to the Presbytery of New-Castle.

The Rev^d David Willey from the Presbytery of Huntingdon became a member of this Presbytery in 1801, and The Rev^d James Inglis in the 1802. During this year the Presbytery sustained an irreparable loss, Dr Patrick Allison, one of the first and most able of our members being removed by Death.

The 1803, added to our number The Rev^d John Glendy from the Presbytery of Lexington, at present we consist of Ten members, six of whom have Pastoral Charges, three are engaged in the Education of youth, and one has no charge, either of a congregation or of youth. Mr. Conrad Speece is included in this number, who, at a special meeting of Presbytery since our last stated meeting, has been ordained, and entered on our list.

The Presbytery since their commencement have Licensed three young men, Mess^{rs} Martin, Semple, and Breckenridge, Martin, and Breckenridge, they have ordained and Installed in their respective charges, Beside they have ordained and Installed Messrs Johnston, Knox, Freeman, Inglis and Speece, each of them Licentiates from other Presbyteries, coming regularly among us and settling in congregations under our care. Mess^{rs} Semple and Maffitt were ordained at large, by the particular permission of the General Assembly, In Mr. Mattson's case there were great difficulties, He had been connected with another Denomination, and destitute of many qualifications required in ye ministers of our church, but there was a prospect of his being useful in the Island of Bermuda, where it was difficult to procure a Pastor, and the Presbyterian Congregation in that Island were urgent for his labours. The Gen^l Assembly having been made acquainted with the peculiarities in this case, permitted the Presbytery of Baltimore to use their discretion in dispensing with what otherwise is required, and accordingly Mr Mattson was ordained, and sent to Bermuda as the Pastor of the Congregation in that Island now under our care.

Two Publick acts are particularly memorable in the proceedings of the Presbytery, The one was a remonstrance addressed to the Gen^l Assembly, against the manner in which

the Confession of faith, and the form of Discipline had been altered and adopted, without the minds of the respective Presbyteries having been known on the subject, begging that the remonstrance might be entered on the minutes of the assembly, or recorded in their appendix, but the request was rejected by the casting vote of the Moderator: The other act, was their answer to the demand of the Gen^l Assembly concerning the opinion of Presbyteries on the 6th section of the 11th chapter of our constitution, relating to the minister. The Papers containing these acts will be found, in an appendix accompanying this history.

Most of the Churches under our care are of recent date, having arisen either under their present or late Pastors, not particularly attached to our forms, whence a difficulty has been found in bring our discipline into full operation. We have not been insensible to deviations which in various instances have been occasioned by necessity, rather than choice, and in submitting our minutes to the review of the Synod, we frequently have laid our account with severe animadversions, but have deemed ourselves happy that these fell on the omission of an If, or an and, when matters of real importance have escaped their notice. We have at last fallen into a degree order, and our churches generally are organized according to the directions in our form of Government. None have of late been ordained by us, who have not at the Same time been Installed,—and steps have been taken to instruct our people in the forms of Discipline and Government, as practised by our Church.

The Presbytery in presenting the General Assembly with this history of their commencement and extent, of their members and acts, have complied with repeated injunctions to that purpose and have with held no part of their history, but have been open and ingenuous in exposing blemishes and in stating what will be deemed worthy of censure, as well as what may be deemed worthy of praise.

Attested
JAMES INGLIS Clerk

Done in Presbytery this sixth day
of October 1804, at Alexandria
JAMES MUIR Moderator

ALEXANDRIA 10th October 1804—

REV^d & DEAR SIR,

I hereby send you the history of the Presbytery of Baltimore, The papers intended as an Appendix I have not yet in readiness to transmit, but shall take an early opportunity of copying, and transmitting them.

Some money I have in my hand, as treasurer of the Presbytery on account of Mr Kollock's Sermon, which I shall send thro' the medium of some of the merchants here who have friends in Philadelphia.

I have given an order that Mr Thomas Vowell Jun^r, receive the religious books intended for Our Presbytery, thro' him also I shall probably have an opportunity of conveying the money, I have to transmit,

Wishing you all comfort and success in your Ministerial labours,
Your Brother and fellow labourer

JAMES MUIR

SKETCH OF THE CHURCH AT NEWTOWN, PA.¹

Newtown is a pleasant village situated in Bucks Co. Pa. 22 miles from Philadelphia. As far as it can now be ascertained, the Presbyterian settlers of this vicinity were first brought distinctly under the notice of Presbytery in a congregational capacity in the year 1735. The Rev. Hugh Carlile was at that time supplying them. A Presbyterial record dated June 29th, 1736 mentions that "Mr. Hugh Carlile being lately come within the bounds of this Presbytery and exercis-

¹ The manuscript of this brief history, preserved in the archives of the Society, is both anonymous and undated. On the last page we find, in pencil, by an unknown hand, the phrase:

by A. Boyd.

Upon the *back* of the last leaf of the manuscript are the following words:

20 years after the ordination of Mr. Boyd the Banditti of Niagara accomplished the deed.

One of the Hessian prisoners wrote upon the wall of the Church with a coal the following verse:

"In time of war, and not before
God and the soldier men adore,
When the War's o'er and all things righted.
The Lord's forgot and the soldier slighted."

—Ed.

ing his ministerial labours among us by approbation, and desiring to be received as a member of our Presbytery, he having brought sufficient recommendatory letters from the Pres. of N. Castle this Committee (*i. e.*, of Presby.) doth accept him as a member with us, declaring our purpose further to countenance & encourage him as occasion may offer and particularly in correspondence with the desire of the people of Newtown & Plumsted do appoint him to be their constant supply in order to settlement with them as they and he shall find Providence direct." In the same year Hugh Hunter and Anthony Thompson as commissioners from the people of Newtown & Deep run requested Presby. to appoint one of their number to moderate a call for Mr. Carlile. This service was performed by the Revd. Richard Treat, and the call was presented in 1737, but declined by Mr. Carlile on the ground that the people were unable to discharge the arrears due him as stated supply. Having preached to them for two years he removed within the bounds of N. Castle Pres in 1738.—Under date of May 24th, 1739 "The Pres agree to employ Mr. James Campbell who comes among us well recommended from the Pres. of N. Castle and accordingly order him to preach every other sabbath at Newtown and every other sabbath at Tehicken (Tinnicum) in compliance with the desires of the people of those places." Mr. Campbell continued to supply the people at Newtown for several years and his labours were attended with considerable success in increasing the number of worshippers and in endearing to them the ordinances of the Gospel. It was probably during his residence here that the celebrated Whitefield made several occasional visits to this place, where his peculiarly impressive style of preaching produced the happiest results. "The oldest authentic record in possession of the Church is the Deed of the lot upon which their first house of worship was erected; this is dated A. D. 1744 at which time there were but two freeholders connected with the Church, the majority of the people being mechanics & labourers widely scattered through the country" (Ms. account)—From this period until 1753 the Church received its occasional supplies

from the Presbytery of New Brunswick, when a call was presented to Mr. Henry Martin a licentiate of that Presbytery for three fourths of his time. This call was accepted and Mr. Martin was ordained and installed in 1754 by the Presbytery of Phila. Mr. Martin continued in his charge until his death which occurred in 1764.

In 1768 the Church at Newtown united with that of Bensalem and received their supplies from the Presbytery of Phila. In the following year the people selected a new site and erected a more substantial and commodious house of worship. The old site now overgrown by wood and here and there presenting memorial tablets, defaced by time and broken through neglect, proclaims the vanity of life and the insufficiency of those devices, by which the affection of survivors would perpetuate the memory of their beloved dead. A new generation succeeds who seldom lay it to heart, that their predecessors having lived their brief day, have sunk into the dreamless sleep of death. During Mr. Martin's ministry the congregation purchased a parsonage, but being inconveniently located it was afterwards sold and the avails put to interest for the benefit of their Pastor. This principal was subsequently paid in, in depreciated paper and as their best resort was loaned on Government Certificates. Whilst these Certificates were in the possession of the Treasurer² "a Banditti of Robbers from Niagara beset & broke into the house by night, pillaged it, carried off the Certificates with his own and other valuable property to a very considerable amount. Thus their fund consisting of about £700,

² In the manuscript this bracket follows the word Treasurer: (of the Loan office, or of the Church? Can Mr Boyd answer this query?) The words "of the Loan office or" and "Can Mr Boyd answer this query" are crossed out, making the manuscript, as corrected, read: possession of the Treasurer (. . . of the Church? . . .)

This suggests that the manuscript passed through the hands of Mr. Boyd, who corrected it, but that he did not write it, as one might have been led to infer from the pencil note on the back.

The breaks in the text . . . indicate where the manuscript is torn.

—Ed.

their future hope of support of the Gospel in the congregation, was at once annihilated" (Ms. acc.) In the year 1769, Mr. James Boyd, a licentiate of the N. Castle Presby. was invited by the united congregations of Newtown and Bensalem to become their Pastor, and was ordained and installed in the same year. The congregation then consisted of 54 families. During a period of 45 years he continued their faithful minister in holy things when he died and was interred among them in 1814. Whilst the Church was under his pastoral care, the war of the revolution occurred, and the house of worship was converted into a barracks for the accommodation of the American soldiers, and after the celebrated defeat of the Hessian forces at Trenton, many of the prisoners were transferred to it for safekeeping.

The Rev. James Joyce of the Pres. of Oneida. succeeded Dr. Boyd and was installed in 1814, but in consequence of immoral conduct, he was deposed from the Gospel m.... by the Presbytery in 1816. After this unf.... event the Church remained vacant un.... the Revd Alexander Boyd of the Presbytery of Car.... was installed their Pastor and sustains this relation at the present period.

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LETTERS AND REPORTS OF THE REV. JOHN PHILIP BOEHM.

TRANSLATED AND EDITED BY PROF. WILLIAM J. HINKE, PH.D., D.D.

PART III.* LETTERS AND REPORTS OF THE YEAR 1734.

[I. LETTER OF THE PHILADELPHIA CONGREGATION TO MR. BOEHM,
APRIL 20, 1734.†]

MOST ESTEEMED MR. BOEHM:

We, the undersigned German Reformed co-religionists, find ourselves obliged, in the present state of our congregational and church affairs, to submit our need and our affairs to you as a member and minister of the Reformed Church, asking you for your good counsel and praying you to render us actual help.

It is not unknown to Mr. Boehm that four years ago [1730] the Rev. Mr. Weiss and Jacob Reiff,‡ at some expense to our congregation, went

* For Parts I and II, see JOURNAL, Vol. VI, pp. 295 ff., and Vol. VII, pp. 24 ff.

† The original of this letter is preserved in the archives at the Hague, 74, I, 26.

‡ Weiss and Reiff left Pennsylvania in May, 1730. The power of attorney, given to Reiff, is dated May 19, 1730. They arrived in Holland in August, 1730. On August 10th, we find them in Haarlem, where they received fl. 390, collected by the Synod of North Holland. On August 15th and 16th, they were at Rotterdam, where they received the money collected by the Synod of South Holland, in all fl. 771.12. At the same time they appeared before the Synodical Deputies, to whom Mr. Weiss gave a detailed account as to the condition of the Reformed people in Pennsylvania. On September 4, 1730, the two delegates were

from here to Holland and Germany, in order to collect there towards the building of some churches in this wilderness, since we, poor German inhabitants, are ourselves unable to do this. As a result some charitable gifts were collected, as Do. Boehm knows and himself received letters³ from Holland concerning it. At the return of the said Rev. Mr. Weiss,⁴ who came back before Jacob Reiff, we learned from him that he had received 2140 florins,⁵ Dutch currency, from the kind Classes of Holland, for which he had given receipt and that they had moreover promised that another considerable sum should follow, after these 2140 florins had first been well spent for the intended purpose. But he, Mr. Weiss, had given said sum of 2140 fl. to the said J. Reiff.

in Amsterdam, where they appeared before the Classis of Amsterdam. On October 18, 1730, the burgomasters of Amsterdam permitted them to collect fl. 600 in that city, while on the following day, October 19th, the Amsterdam Consistory voted them fl. 150, and on October 20th, the diaconate gave them fl. 600. On October 26th and November 2d, five private persons gave them all together fl. 217, so that the whole sum, which they collected in Holland from August to November, 1730, amounted to fl. 2132.12. The last reference to Weiss in Holland is found, under date November 6, 1730, in the Minutes of the Classis of the Hague, to which he appealed for encouragement and assistance. For a detailed history of the "Reiff Case," by the writer, see Dotterer's *Historical Notes*, pp. 133 ff.

³The letters which were sent to Mr. Boehm from Holland were as follows: (1) A letter of the Classical Deputy, J. Bekker, dated October 19, 1731; (2) a letter of the Synodical Deputy, Jacobus Van Ostade, dated December 1, 1731. Of both letters copies are preserved in Holland.

⁴Weiss returned to Pennsylvania in the spring or summer of 1731. In 1746 Reiff presented a bill "of what he and Dom. Weiss had used for their living during their stay of six months in Holland." (See JOURNAL, Vol. III, p. 112.) Six months from August 10, 1730, would fix the departure of Weiss from Holland about the middle of February, 1731. From Holland Weiss went to London, where he claims to have spent 16 shillings for board. The passage from London to Maryland cost him 8 pounds, and from there "by land and sea to Philadelphia, 3£ 12 sh. 1 d." (See Dotterer's *Historical Notes*, p. 189.) On October 19, 1731, the Classical Deputy, J. Bekker, chided Weiss in a letter, for not having written to the Classis since his arrival in Pennsylvania, which implies at least an interval of four to six months. See *Ecclesiastical Records of the State of N. Y.*, Vol. IV, p. 2560 f.

⁵According to the Minutes of the Synodical Deputies, under date April 14, 1739, the exact amount was fl. 2132.12, collected in Holland, and fl. 76, collected in Frankfort and Hanau, Germany. See Dotterer, *Historical Notes*, p. 153.

At his departure from here* Mr. Weiss left a written statement[†] which mentioned this sum. But when two years ago [1732] said Jacob Reiff also returned,[‡] he denied having received such a sum and acknowledged to have received not more than 750 fl., appealing for the truth of it to the presence of Do. Weiss. Whereupon he was cited before Court[§] by the elders and was compelled to give bond. Meanwhile Rev. Mr. Weiss has been requested, both by letter and by messenger to appear [before court] in this matter. But he was never willing to come. Thus the case is still unsettled, for neither Jacob Reiff will give an account of his commission, nor will the elders account to the congregation for the alms and for the merchandise which they received from Reiff out of the church-money, (which they denied at first under oath) and thus clear themselves.

We also know that the Hollanders have written twice^{||} and demanded

* Weiss left Philadelphia soon after his arrival there, accepting a call to Huntersville, Schoharie County, N. Y., where he was pastor of the Germans from 1731-1732. He then went to Catskill and Coxsackie, N. Y., 1732-1736; Burnetsfield (German Flats), N. Y., 1736-1742. See Corwin, *Manual of the Reformed Church in America*, 4th ed., p. 896 f.

† This statement of Weiss will be presented later, as enclosure F, to Boehm's letter of July 25, 1741.

‡ After the departure of Weiss, Reiff went to Germany, visiting Hanau and Frankfort-on-the-Main, where he secured fl. 76, for the the Pennsylvania churches. He also claimed before Schlatter "to have undertaken three journeys, at the request and by the instruction of the Rev. Synods of Heidelberg, in the interest of the collections." (See JOURNAL, Vol. III, p. 112.) He returned to Philadelphia in the summer of 1732, for in June, 1732, he was at Cowes, England. See *Reformed Quarterly Review*, 1893, Vol. XL, pp. 60-66.

§ The "Reiff Case" was brought before Governor Keith's Court of Chancery on November 23, 1732, by petition and affidavit of seven members of the Philadelphia congregation. As a result a writ *ne exeat provincia* was granted against Reiff and he was compelled to give security on the writ. On June 20, 1733, the complainants were ordered to submit a bill of complaint, which was filed on July 12, 1733. The answer of the defendant was filed July 14, 1733. On February 22, 1734, the first bond was vacated and a second bond was entered, lowering the security to 500 pounds of American currency. The case never came to a trial. See W. H. Rawle, *Equity in Pennsylvania*, Philadelphia, 1868, Appendix, p. 33. The papers presented to court were published by Prof. Jos. H. Dubbs, D.D., in the *Reformed Quarterly Review*, Vol. XL, 1893, pp. 58-66.

|| Three letters from the authorities in Holland to the Philadelphia congregation are on file: (1) Letter of Synodical Deputy, J. Van

to know how the collected money had been used, etc., yet we have never seen anything of the one or of the other letter, and are therefore unable to say anything, except that we regret having been deceived in this manner.

Nevertheless, it seems to us unpardonable, both towards the Hollanders because of their charitable gifts, as well as towards our descendants, that the case should rest here and that those who have the money now should be allowed to retain it for their own profit, and that the congregation, to which it had been given to be used for the glory of God, should be deprived of it. Therefore we desire to ask Mr. Boehm what he thinks of the affair and whether it would not be advisable to report the case to the Reformed Classis of New York,¹¹ as to our Reformed associates in the faith, either to compel Mr. Weiss, by virtue of their authority, to come to this place, since the whole case depends upon him, or to manifest their Christian love to us by writing in our behalf to the Classes and Synods of Holland, to find out to whom and how much money they really paid, so that it may be reported to the courts here and that at the same time they [the courts] may be petitioned to require the restitution of the money from the party found guilty. To this end we hereby kindly and duly request you to assist us with a good recommendation at New York; for we have heard that you are under that Classis and under the protection of the Hollanders, to whom we would likewise willingly submit ourselves. Indeed, it does not seem to us contrary to propriety, that, since we ask help and assistance from the Hollanders as our fellow-believers, we should also stand under their church-order and protection. Our three or four elders,¹² together with Jacob Reiff, who are opposed to this, partly because of a bitter hatred of you personally, partly because of other reasons, do not support us in this matter, but we want to be free and independent of them, otherwise we desire to live in peace.

We hope also that the Hollanders will not take it amiss, that we desire such a statement and explanation, because we are all plain tradesmen and working people, who do not understand ecclesiastical affairs, but nevertheless desire a better condition of the churches in this country and in this city. Wherefore we also desire, after we have first se-

Ostade, dated December 1, 1731; (2) letter of Deputy Van Ostade, dated July 2, 1733; (3) letter of Deputy Van Ostade to the Philadelphia Consistory, dated January 11, 1733.

¹¹ There was in 1734 no Classis of New York. The organization of the Reformed churches of New York, New Jersey and Pennsylvania, was not discussed till April, 1738. See the draft of a constitution, prepared in 1738, in *Ecclesiastical Records of N. Y.*, Vol. IV, pp. 2706-08.

¹² The lawfully elected elders in 1733 were, according to the sworn statement of Reiff: Peter Lecolie, Johann Wilhelm Röhrig, Hendrik Weller and Georg Peter Hillegas.

cured a church building, that in course of time we may also be supplied with an efficient minister. The qualities which our present minister Mr. R. [Rieger]¹³ possesses are not able to accomplish anything with such plain people as are in this country, as may be well known to Mr. Boehm.

In the meantime we live in the certain hope that you will fraternally comply with our petition, for which we feel, according to our Christian duty, to be under great obligation to you. We are herewith Yours, etc.
Bernhard Sigmundt¹⁴

Stephan Greiff

Joh. Ullrich Gaul

Joh. Jörg Baltz

Johannes Jork X

Hans Jörg Kremer

Lorentz Kuntz

Johannes Scherer

Jacob Uttre

Abraham Kintzing

Wendel Brechbiel

Johann Michel Dill

Conrat Sattler

Johann Caspar Ullrich

Jacob Zetel

Zacharias Schuckert

Elias Strecker

Johannes Schmiet

Gerhard Cafferorth X

Hans Jörg Strohauer

Peter Heut X X

Joh. Jacob Orner

Heinrich Schöslar

Daniel Steinmetz

Frantz Stietelfreindt

Reichert Vetter

Ullrich Oellen

Andreas Klemmer

Joh. Jörg Senck

Butolf Willecken

Joh. Jacob Neusehölzter

Johann Adam Klamber

Johann Michel Feder

Jacob Müller

Lorentz Hartmann

Rudolf Messerschmidt

Johann Engelbert Lock

Valentin Beyer

Joh. Niclas Ewig

Jacob Walter

Caspar Heyderich

Hans Adam Ribertus.

That the above copy corresponds verbatim with the original which is in my hands, I hereby testify with my signature.

JOHANN PHILIPS BOEHM.

¹³ John Bartholomew Rieger was born at Oberingelheim in the Palatinate on January 23, 1707. He was the son of John Adam Rieger, tax collector, and of his wife Anna Magdalena. He was matriculated in Heidelberg University on February 14, 1724. On October 31, 1735, Dr. Wilhelmus of Rotterdam, submitted the following report about Rieger to the Synodical Deputies:

"As their [the Reformed people in Pennsylvania] ministers the following have been in service: Do. Wye, who went over with a colony of these Palatines, but who has now left his service, having been called by one of the churches in New Netherland [N. Y.]. The second is Do. Boom [Boehm], against whom the congregation is very bitter, and who does not serve them. The third is Candidate Rieger, who has gone over with another colony and has become their minister. He has apparently

[2. FIRST REPORT OF BOEHM TO THE SYNODS OF
NORTH AND SOUTH HOLLAND, OCTOBER
28, 1734.¹⁵]

True and desired statistics of the German Reformed congregations in Pennsylvania, showing how many communicants were present at the last Lord's Supper in each congregation, drawn up as follows by the undersigned:

Congregations.	Communicants.
{ At Falkner Schwam ^{15a} were found, September 22, 1734..	.63
{ At Schip Bach were found, September 29, 1734.....	.41
At Weitmarge were found, October 6, 1734.....	.22
{ At Philadelphia were found, September 15, 1734.....	.88
{ At Germandown ¹⁶ were found (according to the state-	

become a Quaker, because he refuses to baptize children and teaches openly, to the detriment of the congregations there, that one can be saved in any church." Rieger was pastor of the Reformed congregations in Philadelphia, Germantown and Skippack, from 1731-1734. He arrived in Philadelphia on September 21, 1731.

¹⁵ The majority of these forty-two members of the Reformed congregation in Philadelphia arrived between 1727-1733. The times of their arrival, according to Rupp's *Thirty Thousand Names*, were as follows: Rudolph Willecken, September 21, 1727; Reichert Vetter (Fetter), August 19, 1729; Bernhard Sigmund, Johannes Scherer, August 29, 1730, in the same ship with Peter Müller, the later monk at Ephrata; Rudolf Messerschmid, September 5, 1730; Michael Feder, Johann Engelbert Lock (Lack), September 11, 1731; Wendel Brechbill, Joh. Georg Kremer, August 11, 1732; Valentine Beyer, Johann Georg Baltz, Nicolas Ewig, Lorentz Hartman, Lorentz Kuntz, Johann Jacob Neuzehöltzer (Neihältzer), Conrad Sattler, Johannes Schmit, September 19, 1732. These eight persons, who arrived with others on the ship Johnson, were evidently another Reformed colony; Jacob Walter, September 26, 1732; Joh. Georg Senck, October 11, 1732; Hans Georg Strohauer, August 17, 1733; Joh. Ulrich Gaull, August 27, 1733; Joh. Michael Dill, September 29, 1733.

¹⁶ The original report of Boehm is no longer in existence, but a Dutch translation of it is preserved at the Hague, 74. I. 18.

^{15a} We reproduce the exact spelling of these place-names, as they are found in the original.

¹⁶ The Reformed congregation at Germantown goes back to the year 1727. Their Reader was John Bechtel, who arrived in Pennsylvania with his wife and three children in 1726. Referring to his labors in Ger-

ment of two elders, namely Minck and Bentzel), ¹⁷	
in the month of September, 1734.....	30
{ At Canna Stocka were found, May 31, 1730.....	75
{ At Dulpen Hacken were found, June 28, 1728.....	27
At Goschenhoppen (according to the statement of sev- eral members) about.....	40

[386]

(I wish to state that certainly one-half of the communicants of these congregations arrived here not long ago, are poor people, and partly servants.)

Further report from Pennsylvania, regarding the above mentioned eight congregations, including besides them several places, which need to be provided for as much as possible.

mantown John Bechtel states in his autobiography (preserved in the archives at Bethlehem): "When hatred and bitterness were directed against the Bethren [Moravians] in the land, I also received my share, for my Reformed co-religionists, whose Sunday services I had conducted for more than sixteen years, in Germantown and vicinity, in answer to their call and its written confirmation from Heidelberg, began now to persecute me, till they drove me out, on February 9, 1744." Sixteen years from February, 1744, takes us back to February, 1728. But as he says: "More than sixteen years," we may safely place the date of organization in 1727. It could not have been earlier than 1726 at the utmost. George Michael Weiss was the first pastor, 1727-1730. He was followed by John Peter Miller, September, 1730, to summer, 1731; he by John Bartholomew Rieger, 1731-1734; then came John Bechtel, 1734-1744, as full pastor. See the writer's *Early History of the German Reformed Church at Germantown*, in N. H. Keyser's *History of Old Germantown*, 1907, Vol. I, pp. 381-402. Since writing the above, evidence has been found in Bremen, Germany, which seems to show that a Reformed congregation was in existence in Germantown in 1720. This evidence will be presented later when the exact details are in hand.

"On November 8, 1732, Henry Frederick of Germantown and Anna Barbara, his wife, conveyed by deed one eighth of an acre of land to John Bechtel, turner; Christopher Meng (called Minck by Boehm), mason; Jacob Bauman, carpenter, and George Benschel, yeoman (identical with Bentzel, as written by Boehm), in trust for the Reformed Congregation. See Keyser's *History of Old Germantown*, Vol. I, p. 394; Dotterer, *Historical Notes*, p. 42. Christopher Meng arrived at Philadelphia on August 24, 1728.

These are: Oly and also Sacon, where, notwithstanding their being scattered very far apart, yet a considerable number of people can come together. As the population increases other congregations may be organized. For the present, however, although with much effort, they can suitably be served by four ministers in the following manner:

1. By one minister, Philadelphia and Germandown, which are 6 English miles apart; and as Germandown is a very advantageous place, if the congregation there would fraternally unite with that of Weitmarge (since they are very weak and but 4 English miles apart, and most of the people are going to live at Germandown) the same might very properly change its location [to Germantown], about which I, as the regular pastor at Weitmarge have already spoken to the elders there, who also agree with me in acknowledging this to be beneficial and serviceable, and in case any order were given in the matter they would be willing to obey. By means of such a union they would also be in a better condition in due time to support a pastor themselves.

2. By the second minister, Falkner Schwam and Schipbach, which are about 12 English miles apart; and if he would conduct services at each of these places once every 3 weeks, he might between times, and on one Sunday, according to opportunity, preach at Oly,¹⁸ and wherever it might be necessary.

3. By the third minister, Cannastocka [Conestoga] and Dulpehaken [Tulpehocken], and whereas Cannastocka¹⁹ is spread

¹⁸ Reformed settlers arrived at Oley, Berks County, at an early date. They were part of the Palatines settled in Schoharie, N. Y., who, when dissatisfied with the conditions at Schoharie, began to come to Oley from 1712 onwards. The first Reformed church service (as far as known at present) was held at Oley by George Michael Weiss, sometime before his journey to Holland in May, 1730. See JOURNAL, Vol. VII, p. 58.

¹⁹ The first Reformed congregation in the Conestoga Valley is identical with Heller's Reformed Church, in Upper Leacock township, Lancaster County, Pa. In a letter of Conrad Tempelmann (Hague, 74, I, 14), dated February 13, 1733, the first elders are given as Rudolf Heller and Michael Albert. On February 16, 1740, Mr. Boehm mentions the following elders: Lorentz Herchelroth, Michael Albert, Michael Weidler, John Leyn. The last two men appear upon the deed of Heller's Church. See D. W. Gerhard, *History of the New Holland Charge*, New Holland,

over a great extent of territory (almost if not more than 70 miles from Philadelphia) and has very many Reformed people, if they had a faithful pastor of their own, they might then be united [into one charge], so that the pastor could conduct services at two or three places, as it might be deemed advisable, and besides have services every 4 weeks at Dulpenhacken which is about 18 miles distant. Now this was the condition of Cannastocka and Dulpenhacken²⁰ at the period above men-

1877, p. 114. The tombstone of Michael Weidler is in the graveyard adjacent to Heller's church. He died July 23, 1770. See paper of Dr. J. H. Dubbs, *The Earliest Reformed Church in Lancaster County*, presented to the Lancaster County Historical Society, September 7, 1900, Vol. V, No. 1.

²⁰ The first Reformed communion service at Tulpehocken was held by Mr. Boehm on October 18, 1727, when thirty-two members communed. The origin of the Tulpehocken settlement is told in a paper laid before Judge Spyker, of the Berks County Court, in April, 1755. There we read: "In the year 1725 Tulpehocken was first settled by about fifty families, who came from the County of Albany, in the Province of New York, chiefly Lutherans and (so called) *Reformed* or *Calvinists*. A few years after the Lutherans built a church (the *Reformed* assisting them) in the heart of Tulpehocken, on a piece of ground which happened to fall in the manor of Plumpton, then belonging to John Page, of Austin Friars, in London, gentleman, who by his attorneys (viz.:) Messrs. Wm. Allen, Wm. Webb and Samuel Powel, Jr., laid out about seven acres for the use of said church." See Schmauk, *History of the Lutheran Church in Pennsylvania*, p. 570 f. In 1747 Conrad Weiser wrote as follows to Rev. Brunholtz, as to the origin of the Tulpehocken church: "I began to dwell at this place in the year 1729. The Lutherans had built a little church or meeting house there a few years earlier, in which Lutherans and so called *Reformed* came together and were served in divine worship by a reader." See *Halleische Nachrichten*, new ed., Vol. I, p. 191; also Vol. II, p. 447 f. In Saur's Germantown paper, under date October 16, 1747, appears the following statement: "Dolpehacken, October 10th. About twenty years ago the Lutherans built at Dolpehacken a little church, and beside it laid out a graveyard, in which Lutherans as well as *Reformed* buried their dead." See Schmauk, l. c., p. 460. The church record of the Moravian congregation at Tulpehocken (now in the Archives at Bethlehem) completes the evidence and corrects several preceding statements: "In the year 1723 [!] Tulpehocken was first occupied and inhabited by Lutherans, who had dwelt in Schoharie. Most of them were brought under conviction and made restless in their hearts, while still residing at Schoharie, through Bern-

tioned, when at their request I administered the Lord's Supper to them, and Cannastocka accepted and subscribed to our Church-Order; and although they were scattered by Peter Miller, yet I hope, with the help of God, to restore them to their former condition.

4. A fourth minister would greatly be needed at Goschoppen [Goshenhoppen], about 36 miles from Philadelphia. He might conduct services there every 3 weeks, and use the rest of the time to feed the poor sheep at the end of the wilderness, in the above-mentioned Sacon,²¹ Makundschi²² [Macungie], Maxa-

hard von Thieren, who was their teacher [pastor] there, and who had promised these people also to move to Tulpehocken, to continue to be their pastor there. But he visited them only occasionally, administering the Lord's Supper and baptizing the children, then he returned again to Schoharie. A minister named Henkel [see JOURNAL, Vol. VII, p. 55] from Falkner Swamp also came to visit us and also administered the Lord's Supper repeatedly. He advised us to build a church, which was done in 1727. Peter Müller, a *Reformed preacher*, also came to us and preached for us for almost two years. (Afterwards he went over to the Seventh Day Baptists.) The existence of a church building at Tulpehocken in 1727 is vouched for by a petition which in September, 1727 was addressed by the "Inhabitants of the North West parts of the Township of Oley, Tolpehocken and parts adjacent" to the Court at Philadelphia, praying that "a high road be laid out, beginning at the Lutheran Meeting House at Tolpehocken and to end in the High-road at the Quaker Meeting House near George Boone's Mill in Oley."

²¹ This is the first reference to the Saucon Reformed Church, situated in Lower Saucon township, Northampton County. Between 1736-1739 Henry Goetschy preached at Saucon. In 1739 Mr. Boehm writes of Saucon Creek as a "somewhat out-of-the-way place, but many Reformed people live there." See *Minutes of Cæsus*, p. 10. On September 23, 1740, three children, whose parents were members at Egypt, were baptized by "Inspector Peter Henrich Torschius in the Sakum church." This was the Rev. Mr. Dorsius of Northampton, Bucks County. He probably continued visiting Saucon till he left for Holland in May, 1743. In 1747 John Conrad Wirtz was serving "Sacony." See Schlatter's *Life and Travels*, p. 162.

²² Macungie is a district in the western part of Lehigh county, now divided into Upper and Lower Macungie townships. The first organization of Reformed people took place in this region at the "Ziegel Church," in what is now Weisenberg township. The constitution of the congregation is dated "Macunschy, July 6, 1750." According to Rev. Wm. Helffrich, for many years pastor of the congregation, the

dani [Maxatawny ²³] and Grooten Schwam ²⁴ [Great Swamp], who thirst for the hearing of God's Word as the dry earth for water. Many people from these regions have already been to see me in great sadness, and complained of the lamentable state of their souls. There were also some, who being able to make the journey, have come at various times to communion in the congregation entrusted to me at Falkner Schwam, a distance of certainly 25 to 30 English miles, and brought children for baptism, which journey, however, is impossible for old persons and weak or pregnant women, so that it is not to be wondered at (especially when one remembers that there are children who for lack of a minister cannot be brought to baptism until they are several years of age) that my heart breaks and my eyes are full of tears about this condition. But I cannot accomplish this work alone, for my years are beginning to accumulate,²⁵ and my poor body is also getting feeble, since I must not only make long journeys and preach, but also, because the poor people are not able to support me, I must support my large family with hard, manual labor.

It is indeed true that 3 young ministers have been here,

old church record, now unfortunately burnt, contained baptisms up to the fourth decade of the eighteenth century. The first church was built in 1749. See Helffrich, *Geschichte verschiedener Gemeinden in Lecha und Berks Counties*, Allentown, 1891, p. 6 f. Another early Reformed congregation in the Macungie region is Western Salisbury, near Emaus, whose first church building was erected in 1741. It is possibly older than the Ziegel Church. See *History of Jerusalem Lutheran and Reformed Church* [Allentown], 1911.

²³ Maxatawny is a township in the eastern part of Berks County. Mr. Goetschy preached at Maxatawny before 1739, for it is enumerated among his eleven preaching places on the title page of the New Goshenhoppen record. In 1739 Mr. Boehm says that a minister might serve Maxatawny in connection with Oley, "which is at a distance of ten miles." (See *Minutes of Cæsus*, p. 12.) This implies clearly an organization. It is represented to-day by the De Long Church near Bowers, Berks County, Pa.

²⁴ This is the first reference to the Great Swamp Church in Lower Milford township, Lehigh County. Its first pastor was evidently young John Henry Goetschy, who served the congregation from 1736-1739. He opened the first church record of the congregation on April 26, 1736.

²⁵ In October, 1734, Mr. Boehm was fifty-one years of age.

namely, Mr. George Michael Weis, Mr. Peter Miller, and Mr. Barthol. Rieger, coming from the Palatinate, but for what they have done here I wish that God may forgive them, because, after they had disturbed the congregations for a long time, even those entrusted to my care; they again left and abandoned the sheep misled by their shepherds. Nevertheless one of them is still in this country, namely, Peter Miller. When this man could not bring the people over to his opinion, he quitted the ministry altogether, and he is now an oil-miller.²⁶ But what he was after, and thought of persuading the people to do, is plainly to be seen from this, overlooking everything else: about 2 years ago he went with one of his elders, whom he had installed in the congregation at Goschenhakken [Goshenhoppen], into the house of a Seventh Day "Tumpler" [Dunker], and there they allowed themselves to be called brethren and to have their feet washed by him; and this is the truth, whereupon followed his complete apostasy.²⁷ I have

²⁶ This seems to be the meaning of the Dutch term "Oly-persser." It was first suggested by the late Prof. J. H. Dubbs, in his *Reformed Church in Pennsylvania*, p. 96, note 93.

²⁷ It is of interest to put alongside of this statement of Mr. Boehm, Miller's own account of his conversion, written many years after, on December 5, 1790, to a friend: "In August, 1730, I arrived in Philadelphia, and was there at the end of said year, upon order of the Scotch Synod, ordained in the old Presbyterian meeting house, by three eminent ministers, Tenant, Andrew and Boyd. Having officiated among the Germans several years I quitted the ministry, and returned to private life. About that time our small State was in its infancy: I never had an inclination to join it, because of the contempt and reproach which lay on the same; but my inward Conductor, brought me to that critical dilemma, either to be a member of this new institution, or to consent to my own condemnation, when also I was forced to choose the first. In my company had been the schoolmaster, three elderlings (Conrad Weiser one), five families and some single persons, which had raised such a fermentation in that church, that a persecution might have followed, had the magistrates consented with the generality. We have been incorporated with said congregation in May, 1735, by holy Baptism: When we were conducted to the water, I did not much differ from a poor criminal under sentence of death. Whoever [1] the Lord our God did strengthen me, when I came into the water and then in a solemn manner renounced my life with all its prerogatives without

now, for about 8 years, ministered in my poverty to my 3 congregations entrusted to me at Falkner Schwam, Schip Bach and Weitmarge, according to our Church-Order. To them has been added 3 months ago the congregation at Philadelphia, which has entered on all points into a firm and complete agreement with me. To this Church-Order none of the 3 young ministers would submit, but sought to live according to their own ideas, and Miller, in my presence called the Heidelberg Catechism a work of men, adding that Christians were a free people, and had no need on earth of a head, that Christ in heaven was their only head, and that he would not allow himself to be subjected to a human yoke, etc. Meanwhile the dissensions which have hitherto prevailed have been, by God's grace, mostly overcome, and the united congregations and members live in peace. Those few who in spite of every admonition, will not as yet unite in love, according to the rule of God's Sacred Word, we leave to their well-deserved judgment.

Thus writes, according to truth, upon his inevitable responsibility before the judgment-seat of God, he who esteems himself the least of all the servants of Jesus Christ, and unworthy of the Sacred Gospel, and testifies to it by his own signature.

October 18, 1734.

Joh. Philips Boehm,

Reformed Minister in Pennsylvania.

reservation and I found by experience in subsequent times, that all this was put into the divine records; for God never failed in his promise to assist me in time of need. At that time the solitary brethren and sisters lived dispersed in the wilderness of Canestogues, each for himself, as Heremits, and I following that same way, did set up my Hermitage in Dulpehakin at the foot of a mountain, on a limped spring, the house is still extant there with an old orchard. There did I lay the foundation to solitary life, but the melancholy temptations, which did trouble me every day, did prognosticate to me misery and affliction: Whoever [!] I had not lived there half a year, when a great change happened: for a camp was laid out for all solitary persons at the very spot, where Ephrata stands, and where at that time the President lived with some heremits. And now, when all heremits were called in, I also quitted my solitude and exchanged the same for the monastic life, which was judged to be more inservient to Sanctification than the life of a hermit, where many under a pretence of holiness did nothing but nourish their own selfishness." See *Hazard's Register*, Vol. XVI, p. 254 f.

The foregoing statistics, and the additional submissive report and proposals made with due deference, are recognized by us, according to our bounden duty, as useful and tending to promote the interests of the true church in Pennsylvania, and we agree with them in every respect. Moreover, we, the present ruling elders and deacons of the 3 congregations at Falkner Schwam, Schip Bach and Weitmarge, recognize and honor the Rev. John Philip Boehm, as a minister properly ordained by the Rev. Messrs. Gualtherus Du Bois, Henricus Boel and Vincentius Antonides, ministers at New York and Long Island, which was done by the order of the Reverend Classis of Amsterdam (to which Reverend Classis we sent a submissive petition concerning it). This ordination took place in the presence of three of us, as elders delegated for this purpose. We also recognize him as our pastor, regularly called, and as the faithful shepherd of our souls, who has hitherto administered his office, under the greatest trials, in such a manner that we cannot complain in the least about any neglect on his part. We wish that the good Lord may graciously preserve him among us for many years in the same fidelity and zeal, to the best interests of his Church.

This we sign with our own hands, and dutifully testify to it in Pennsylvania.

Done in our	{	Gosen Thonis, elder.
Consistory at		Sebastian Reiffschneider, elder.
Falkner Schwam,		Sigmundus Schmidts, elder.
October 20, 1734.		Johannes Herb, elder.
	{	Johan Heinrich Schmidt, Deacon.
		Johannes Drinktdenhengst, deacon.
Done in our	{	Johan Ulric Stephen, elder.
Schipbach,		Jacob Arent, Sr., elder.
Consistory at		Philip Heinik (!) Söller, elder.
October 27, 1734.		Christian Leeman, elder. ²⁸
		Johannes Dintenmeyer, deacon.
		Adam Kind, deacon.

²⁸ Christian Leman arrived at Philadelphia on August 29, 1730, in the same ship with Peter Miller.

Done in our Consistory at Weitmarge, October 28, 1734.	{	Willem de Wees, elder. Christoffel Ottinger, elder. Ludwig Knaus, deacon. ²⁹ Johan Michael Gleim, deacon.
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[3. LETTER OF MR BOEHM AND THE CONSISTORY
AT PHILADELPHIA TO DEPUTY VELINGIUS,
OCTOBER 28, 1734.³⁰]

Right and Very Reverend, Pious and Very Learned Sir:
Your pious letter of December 2, 1733³¹ to the Reverend Mr.
J. Bartholome Rieger and other members of the Consistory
of the German Reformed Congregation at Philadelphia in
Pennsylvania only reached us on October 12, 1734. We
learned from it that the letter, written in this place on March
4, 1733, and signed by Mr. John Barthol. Rieger and two
other members of the Consistory³² was laid before the Chris-
tian Synod of North and South Holland in the months of July
and August, 1733, together with another letter from Can-
nastocka, dated February 13, 1733.³³

In the first place we must give you most obediently an in-
sight into the condition into which we have gotten since that
time. The persons who represented us at that time were
mostly self-made elders, irresponsible, and in the whole af-

²⁹ Ludwig Knauss was married to Anna Margareta Görlach. He
lived at Titalsheim, in the Wetterau, Germany, where his son Sebastian
Henry was born on October 6, 1714. He emigrated with his family to
Pennsylvania in 1723. His son married Anna Catharine Transue on
January 1, 1741. After his marriage the son settled in Macungie and
became one of the founders of the Moravian congregation at Emaus.
See Reinecke, *Register of Members of the Moravian Church*, p. 109.

³⁰ A Dutch translation of Mr. Boehm's letter is preserved at the Hague,
74, I, 17.

³¹ A letter of Deputy Velingius to Mr. Rieger dated December 28, 1733
(no doubt identical with the one referred to by Boehm), is on file in the
archives at the Hague, 74, I, 12.

³² This letter is also preserved at the Hague, 74, I, 15.

³³ This important letter of Conrad Tempelman, which is preserved
only in a Dutch abstract, numbered Hague, 74, I, 14, will be presented
in part in connection with a later passage.

fair, as the congregation has clearly discovered, sought nothing else than together with Jacob Reiff, to lay their hands on money, which is sufficiently evident at present. For Jacob Reiff had bought merchandise abroad with the money collected [in Holland], which goods, (for what reasons we know not) were seized or held in England,³⁴ and to this day not a penny has been handed over by Jacob Reiff, which greatly distressed these people. Having at a certain time a suspicion that Reiff intended to leave the country, they went and had him arrested for the collected money, without having obtained from anybody proper authority for it, neither knowing precisely the amount of the collected funds, nor how much he had received. The result was a quarrel and turmoil, by which the congregation made a wonderful discovery, for as they gathered one by one and perhaps 30 men were assembled, then Reiff said plainly before us all: "Doctor Diemer, Peter and Michael Hillegass are church-robbers, they steal the bread out of the mouths of the Reformed people in Philadelphia, of their children and children's children. I admit that I am a church-thief [Kerkendief], but they are church-thieves as well as I. If they had not written to me, I would not have done it." Then he showed a letter which they had sent to him to Holland, which, after taking the authority from Do. Weiss (which he had received from the whole congregation) and transferring it to Jacob Reiff, read as follows: "Jacob Reiff shall take the collected money, buy merchandise with it and ship it to them. For his profit he is to have six per cent and on his return to this country the money which he spent shall be refunded to him." This letter, which certainly ten of us read, was signed by seven men (who had usurped the eldership) with their own hands. They wrote further in their let-

³⁴ In his answer presented to the Court of Chancery, Mr. Reiff explains that because "the master of the ship being unwilling to advance any money for the duty or customs of the goods so shipped for the use of the said congregation as aforesaid, he left them in the custody of the collector of his Majesty's customs at Cowes, in the Isle of Wight (where the said ship went to clear) as this defendant is informed of Mr. John Hope, a merchant there." See *Reformed Quarterly Review*, Vol. XL (1893), pp. 60-66.

ter to Reiff, that he should do so at their risk and whatever might come of it they would guarantee him against loss with all their possessions, of which, besides them, not a member of the whole congregation knew anything. From this no other conclusion can be drawn but that they did this merely for their own profit. Reiff then claimed that, according to their instructions, he had sent goods over to them, the receipt of which they roundly deny. Through this quarrel no other prospect appeared to be in sight than the entire dissolution of the congregation, as already everything was on the point of disbanding.

Whereupon the congregation met again and came to the inevitable resolution to depose these men for these and other, sufficiently grave causes and to elect others, by a majority of votes, who would faithfully serve the congregation and remain united. This action was all the more legitimate, inasmuch as John Jacob Diemer,³⁵ the physician, never was an elder and never could have been recognized as such on account of his openly shameful, scandalous and dishonorable manner of life, and even to day is immersed in a notoriously godless life. He was also the leader of the others by means of his artful and deceitful pen. Peter Hillegass too was never recognized as an elder by the people, but elevated himself to that office and

³⁵ John Jacob Diemer of the city of Philadelphia, "Practitioner in Physick and Surgery," bought on March 16, 1733, a plantation, containing 161 acres in Providence, from Richard Jones of Providence and Martha, his wife, for £153 of lawful money. The same parties, on the same date, bought a certain piece of land in Providence, containing 67 acres, for £64. In January, 1747, John Diemer was captain of one of the four companies raised in the province of Pennsylvania. See *Pennsylvania Archives*, First Series, Vol. I, pp. 724, 738. The Pennsylvania companies and their captains are enumerated in a letter of Samuel Perry, dated October 26, 1747. See *Colonial Records*, Vol. V, p. 134 f. Letters of administration were granted to James Diemer, eldest son of Dr. John Diemer on November 17, 1757. On November 16, 1757, his wife, Rachel Diemer, requested that her son James might be admitted to administer the estate of her husband. The estate of Dr. Diemer was divided, April 15, 1760, between his widow and four children. (Taken from the *Dotterer Mss.* in Historical Society of Pennsylvania.)

acted with them, so that they belonged to the same class as Jacob Reiff, who also allowed himself to be greeted as elder in Holland and yet had never been recognized as such by these congregations. They then elected us as elders and deacons of the church, in the presence of Mr. John Barth. Rieger, who at that time served this congregation as minister, as the enclosed letter of April 2, 1734³⁶ shows.

When Mr. Rieger had left this congregation thinking perhaps that because of his absence we would not know what to do, and we would have to unite again with the deposed persons, with whom he was in harmony, which the congregation, however, regarded as extremely harmful because of the evident deception which they had practised,—then another plan was thought of, and they resolved unanimously (in order to prevent the entire ruin of the congregation) humbly to ask aid and assistance of Mr. John Philip Boehm, minister at Falkner Schwam, Schip Bach and Weitmarge, who is a lawfully ordained minister, (regarding which one may refer to the Acts of the Classis of Amsterdam concerning Pennsylvania). This was done immediately by means of a letter, dated April 20, 1734, signed by forty two persons and conveyed to him by two of our members.³⁷

Although by reason of the great and difficult labors of his ministry, his Reverence had sufficient reasons to excuse himself, nevertheless he took it to heart and resolved, after having considered it for a while—and taken counsel concerning it, to visit us. Whereupon, after several preceding written and oral requests, he came to us on July 15, 1734, and upon our written request he preached a sermon of admonition to our congregation, whereupon the whole congregation, (excepting some who sympathized with the above-mentioned opposition-party) resolved and agreed “inasmuch as this congregation has already suffered so much adversity, because it has existed hitherto without any fixed Church-order, and everyone did as he pleased, that therefore we submit to the Church-order, approved by the Reverend Classis of Amsterdam and

³⁶ Given as a postscript to this letter, see p. 141.

³⁷ See above pp. 113-117.

established in Do. Boehm's three congregations, since after careful investigation we found it to be drawn up in accordance with God's Holy Word; that we hold fast to the Heidelberg Catechism and accept all the formulas of unity of the Christian Synod of Dort and introduce no other doctrine than our true Reformed teaching, which conforms to the Word of God and comprises the fundamentals of all good church discipline."

Immediately thereafter Do. Boehm, by an unlimited authority, signed by 36 members of the congregation, recognized us six chosen elders and deacons, and authorized us to act together, with earnestness and to the utmost of our ability, according to our conscience, as we could answer for it before God, to the glory of God and to the advancement and promotion of the common interest. Hence, four weeks later, on August 18th, we were installed in our offices by Do. Boehm, by virtue of the church-order and in accordance with the resolution of the congregation, and we entered with the three congregations of Falkner Schwam, Schip Bach and Weitmarge into a covenant and brotherly union, and signed the same in the name of our congregation with our own hands. Thereupon we celebrated the Lord's Supper on December 15, 1734, with heartfelt joy. We now live in hope toward God that in a short time all the congregations in Pennsylvania will unite with us in a brotherly union under one and the same church-order, whereby we can look forward to the largest growth of our true church in this country. For this has caused hitherto the greatest injury that young ministers were unwilling to recognize any obligation to act according to certain standards in their ministry, but entered even Do. Boehm's congregation and caused division among the members, so that several times much scandal resulted and Do. Boehm had to suffer very much, yea even the sects made the Reformed people the object of their ridicule. This was indeed the chief reason why our congregation was threatened with total dissolution, as every one imagined that his own free will was the best. But this is now made impossible through the good church ordinances, to which all the members must be obedient. Thus we

hope that through this union in our true worship the pious object of the Christian Synods will be attained.

To reply further to your Reverences, according to our ability and duty, we notice that the Christian Synod looks with sorrow upon our pitiful condition—and we are grateful to God Most High, that He by his grace causes the hearts of those to be compassionate, who have been a tender nurse to our true church, which is still standing upon a weak foundation and unable to help herself. The decline of true religion is indeed deplorable in this country, and whence does it come but from a lack of faithful and orthodox ministers? The three ministers who arrived here at different times have introduced dissension and division even in the three regularly established congregations of Do. Boehm, and in addition, by their free-thinking, have plunged the simple people into doubt with regard to the true Reformed religion, so that through these and other quarrels the number of those who since that time have gone over to the “Tumplers” [Dunkers], Seventh-day people, Mennonites and others is so large that it cannot be stated without tears in one’s eyes, and who knows how many there are yet in this widely-extended country, who are unknown to us. The good God have mercy upon his own and preserve them from such like men.

The faithless conduct of Jacob Reiff is indeed abominable, but from what is stated above the Christian Synod can infer what was the chief cause of it. And we believe that it is just as well as it is, than if their scheme, which they had made with Jacob Reiff, had succeeded. For if they had received their share, they would surely have quarrelled among themselves. Moreover, we deem it very fortunate for our churches if the Christian Synod still has in hand the itemized account of the money collected, mentioned in your godly letter of the above date, which these people have asked for.

We can report little favorable news of Do. Weiss, for as far as we know up to the present time he is unwilling to declare himself against Reiff either in writing or by word of mouth.

That the above-mentioned letters from here to the Christian Synod have not given sufficient information, so that the

money gathered by the Christian Synod could be sent over, can easily be traced to its cause, for in muddy water the bottom cannot be seen as easily as in clear water, hence the former is preferred by deceitful people.

We notice further that in the same letter a full yearly salary is demanded for ministers and schoolteachers and as we have seen from the letter of Dr. Wilhelmi,²⁸ minister at Rotterdam, written on June 20, 1734 to the Consistory here, 6 preachers and 12 schoolmasters are to be appointed, which according to the letter of his Reverence would amount yearly to 660 pounds of sterling. We are terrified by the temerity of such a bold request. In order to bring its unreasonableness more clearly to light, our minister, who has the best knowledge of these affairs, has drawn up a dutiful specification²⁹ of the places [of worship] and communicants, which we have examined together, and which we recognize, in view of the duty imposed upon us, as a dutiful and truthful account, and we believe that four ministers would be able to perform the work properly to the further growth of our churches in this country, (whereof we shall transmit a submissive yearly report) if they would take to heart the obligation laid upon them.

As regards the request for 12 schoolmasters we know not what to do with it. It is indeed true that it is very useful to have at every separate [preaching]-place a man who can serve the people on the Lord's Day, whenever the minister is absent. But we are of the opinion that there is no place but the good Lord has there such a man who is capable of doing that, and who does not have to make a living by that alone,

²⁸ John Wilhelmius, the son of William Wilhelmius, was born December 4, 1671, at Hardwyk. He studied at Leyden, where he also took the degree of doctor of philosophy. He became minister at Twisk, then professor of theology at the Reformed University at Lingen and finally pastor at Rotterdam, 1713-1748. He was a faithful friend of the Palatines and especially of the Reformed people in Pennsylvania. He died March 3, 1754. See *Biographisch Wordenboek der Nederlanden*. 20ste Deel. Haarlem, 1877. The letter mentioned above has not been preserved.

²⁹ This has reference to the report of Boehm, printed above, pp. 118ff, which accompanied this letter.

but is willing to take up the work for a voluntary gift, and if there is a school to be carried on, he can take from each one who sends his children to him a proper fee. As to the appointment of general schoolmasters in this widely-extended country [we wish to say that] we do not know of a single locality where within a radius of 3 English miles 20 children of our faith could be gathered together, excepting at Philadelphia and Germantown, where this is a great need, as there the people live close together; as for the rest [of the country] no other measure can be thought of than that here and there the nearest neighbors together engage and pay a man, as many are already doing, in order to have their children instructed.

Thus we are,—because the Christian Synod is willing to quicken and help us poor and feeble fellow-members of Christ, their fellow-believers, with a Christian donation,—heartily content with whatever wise resolution the Christian Synod will deem practical and necessary in view of the accompanying, dutiful specification. And our souls rejoice that the Christian Synod, with a Christian and charitable heart, is graciously pleased to provide not merely for individual poor persons or particular localities and consistories, but in general for the true Reformed worship in Pennsylvania and for the welfare of all of us. For we are not desirous that our fellow-members of the body of Christ should be set back on our account, since we just as gladly behold their increase and growth in the true service of the Master, as our own, in the assured confidence that the good Lord, according to his riches, will grant us aid as each one of us hath need.

The congregation at Germantown has indeed undertaken to build a church, and is pretty well advanced with it,⁴⁰ but they

⁴⁰ This statement shows that the Reformed Church at Germantown was in the process of construction in the year 1734. This is corroborated by a letter, written on July 14, 1744, signed by the elders and members of the congregation, in which they say: "About ten years ago, four members of our congregation did their utmost, according to the best of their ability, to build a church for the congregation, hoping that thus the congregation could hold regular religious services, and that what these men had expended of their small means for the building, would be paid back by the congregation, if they only had a minister,

have contracted a debt for it, so that they are not much farther advanced than if they had just begun, for the money taken up by collections cannot amount to much in this poor country, according to our opinion. However, the church stands on a plot definitely purchased and is very conveniently located, almost in the center of the place.

Further, it is not surprising that Mr. Peter Miller has not taken part in any of the matters, communicated to the Christian Synod by [the congregation of] Cannastoka on February 13, 1733, inasmuch as he, from the beginning when he came to this country, was busy with what is stated in the specification.⁴¹

With reference to the members of the Reformed (church) reported to you, as being 15,000 to 16,000,⁴² we look upon that report with horror and are exceedingly surprized at such impudence, which could report, without a feeling of shame, such a scandalous falsehood to the Christian Synod. It is indeed true that there are very many Germans in this country, but if they could all be counted, which, however, is impossible to do so easily, the total would not by far reach that number. But most of them are Mennonites. There are also more Lutheran than Reformed people. All "Tumplers" [Dunkers] are Germans, with whom the whole land is filled, also the Seventh-day people [Seevendaagers] and more sects besides. There is also a large number who live here and there and keep themselves altogether aloof from everybody, since they can see no means by which our church can be established in this

which, however, after the completion of the church, was not done because they lacked a minister, although some years ago the Rev. Mr. Rieger served them for a short time."

⁴¹ See above p. 124.

⁴² That is not what Mr. Rieger wrote on March 4, 1733. His actual words were: "As regards the numbers of the members of the Reformed Church in Pennsylvania, we answer that we think that there must be altogether 15,000 to 16,000 *Germans*, but these people live scattered over more than 300 or 400 miles [of territory] and have no churches. We have had thus far but two regularly called ministers, who cannot possibly be everywhere, hence it is *impossible to ascertain the actual number of members.*"

country, among whom the Lord will preserve his own until his time comes. Hence we expect, if through God's grace we shall have obtained Christian support, many of these will come forward. But where is now the large number [of Reformed] ?

To us and to Do. Boehm no more are known than are indicated in the accompanying specification. Nevertheless, we shall not deny, but humbly call to mind that the communion services are indeed more numerously attended at one time than another, on account of bad weather and distant places, yet we believe that the number will prove to be not much more or less than it is at the present time.

The Christian Synod desires to know the localities where churches could be built. The same is indicated as far as practicable in the specification. It also wishes to know who shall make their plans and how high the cost of the churches will be. Whereat we answer humbly to the Christian Synod: We are in duty bound to care as much as possible for our congregation, for her growth to the honor of God, for the salvation of our souls and those of our descendants—and we request a Christian donation only for the church of Christ and not for ourselves to gain temporal profit, how then can we say what we wish to have, we would rather leave it to the Christian Synod's pious philanthropy and will be heartily satisfied with what they, out of love, will bestow upon us and deem necessary, for the advancement of the Kingdom of Jesus, and we shall adapt ourselves to the charitable gifts which may be granted unto us and to what shall be set apart for each locality. We do not want to waste nor throw away anything, but shall endeavor to preserve a good conscience before Almighty God in this matter, and, in order to prevent any evil suspicion, we desire to submit humbly to the Christian Synod our voluntary proposition, namely:

There dwells here in Philadelphia the honorable Mr. Thomas Lawrence,⁴⁸ a Hollander by birth, a wholesale merchant, a

⁴⁸ Thomas Lawrence was born September 4, 1689 at New York. He settled in Philadelphia in 1720, where he entered into mercantile business. In 1730 he was partner of Edward Shippen. He resided in Water St. He was Mayor of Philadelphia in 1727, 1728, 1734, 1749,

judge and at present Mayor of Philadelphia and a lover of the true religion. Of him our minister, at our request, asked counsel and begged him to take upon himself the trouble for our church in this affair, if it should be necessary. He in turn met him at once so willingly and amicably, that he granted his request immediately, that, whenever the Christian Synod or Classis of Holland should entrust funds for the German Reformed congregations in Pennsylvania into the hands of Theodore Hodshon, merchant in Amsterdam, then he as his correspondent would pay that money, sent as draft to Pennsylvania. Besides he assured him of all aid and counsel where-with he might be able to serve our congregations. Moreover a Christian Synod and Reverend Classis may well rely upon the good name of this man. And, in order to show clearly and submissively that we wish to exercise every possible care in this matter, we voluntarily request that Mr. Lawrence be asked to let nothing come into our hands until it has been plainly shown to him that it will be used faithfully for the purpose for which it is given, which his Honor will not refuse, if it be asked of him.

May the Christian Synod entertain no doubt whatever that we shall hold to the doctrine of the Heidelberg Catechism and to the Confession of the Palatinate Church as agreeing with the rule of God's Word. But as regards the church-order, the same will be found to be in nowise in conflict with that of Heidelberg, but for the rest it has been made to harmonize, as far as necessary, with the situation of our land and of our churches. It has also been sent over to the Reverend Classis of Amsterdam by the Reverend Correspondents, the ministers of New York and Long Island, and is to be found with the consistories in Pennsylvania.

As regards the information which the Christian Synod desires concerning Mr. Boehm, from whom the Christian Synod

1753 and held that office at the time of his death in 1754. He became member of the Provincial Council on May 10, 1728. He was for some time presiding judge of the County Court. He died April 20, 1754, and was buried in Christ Church yard. See C. P. Keith, *Provincial Councilors of Pennsylvania*, Philadelphia, 1883, pp. 430-433.

received no reply to their letter sent to him on December 1, 1731, (it should be stated that) he did not receive the same until July 17, 1732 and it grieves him that the due reply had not come before the Christian Synod up to December 2, 1733. But he expects that it has now taken place, and if not, the Christian Synod will find included in this letter all that it then desired.

Finally what concerns Arnold Hassert "we have noticed in the gracious letter of the Christian Synod, written on December 1, 1731 to the Consistory at Philadelphia, that this Hassert was recommended and praised to the Christian Synod as a member of our Reformed Church and that everything might properly be handed over to him to be done;—this is again a brazen and impudent act to report such notorious lies to the Christian Synod, for this Arnold Hassert came to this country many years ago and became known as a Mennonite. Then he was many years here, no one knows as what; at present he is among the Quakers. He is a man in whom we have not the least confidence. We cannot think otherwise than that, in order to carry out the scheme of Reiff, assistants were sought who were regarded as best qualified for it. But thanks be unto God that it failed and may He graciously guard against it in future.

In order to commend it to the godly deliberation of the Christian Synod we shall not withhold the fact that there are great differences in this country in the erection of churches and parsonages and what belongs thereto. For here in the

"Arent Hassert was a merchant of the city of Philadelphia. On February 25, 1728, the council of the province considered a bill "for the better enabling Arent Hassert, Ulrick Hageman and others therein named to trade and hold lands, etc." It was read, considered and with some amendments returned to the House, cf. *Colonial Records of Pennsylvania*, Vol. III, p. 248. From August 5-26, 1731, Arent Hassert advertised in the *American Weekly Mercury* "large Holland pressing papers, several sorts of Boulting Cloths and Madder; lately imported from Holland and divers sorts of English goods, to be sold very reasonable." He signed his will on November 19, 1765, mentioning as his heirs his wife Catherine and his son Jacob. It was probated January 14, 1766 at Philadelphia.

city of Philadelphia there are indeed plots still for sale, but they are very expensive, for some time ago we were about to buy a plot, half an acre in size, which was to cost 187 pounds of our money, but we turned back again, as we were unable to raise so much, although it is still for sale to day; also lumber and stones must all be bought and mechanics are very high in their charges here. Hence these things [the building of churches] can be more easily accomplished at such places where lumber and stones can be had without expense. All this is now very expensive in Germantown also. Nor can a minister live as cheaply in the city as in the country, where he can keep cattle and the like for his support. Wherefore we humbly ask that the Christian Synod be pleased to take all this into its full deliberation, according to its wisdom, in order to make the distribution [of their gifts] proportionate, whereby all discontent will be removed and its instructions will be obediently followed.

As regards the ministers, the principal need which must be cared for is to provide them a living. Nevertheless we should be ashamed to be *always* troubling the Christian Synod and our other fellow-believers for this, for although for the present we are poor, small in number and unable to do anything, yet we hope that the good Lord, since it would contribute to the glory of his holy name, will graciously cause us to increase, in order to be enabled to do more in future days. Meanwhile we are willing, (to which also our brethren will consent) to distribute as well as we can, in view of the poverty of many, and then to send humbly and submissively a detailed yearly account of whatever the Christian Synod may be pleased to bestow upon the communicants according to their godly consideration of our small number and our still existing poverty.

Further, Very Reverend Sir, we cannot refrain from making known to the Christian Synod, that Jacob Reiff and his adherents make a very great distinction between the Christian Synod and the Reverend Classis of Amsterdam [claiming] that they are in antagonism to each other and that the Christian Synod would assist no one who would have anything to do with the Rev. Classis of Amsterdam, whereby

they have sought to create all manner of division in the congregation and have kept also many people and even our congregation for a long time from good order. Now, however, we understand this better, since we have seen that it was only meant to keep the waters stirred up with the object of being better able to deceive.

We now come to the certain conclusion that through the brotherly union and adoption of one, well established, church-order in our whole country, whereby a proper order among ministers, a brotherly love, obedience and unity, under good church discipline, among the members is created, the godly intention of the Christian Synod (whose intention aims at nothing else than to enlarge the Kingdom of Christ in which rule unity and love) will be satisfactorily realized, in view of the fact that thus we shall be worthier of it, than if, as such wicked people would gladly see, we were living in the fires of continual dissension.

And what could be thought of as better for our true church in Pennsylvania than that we have the reverend corresponding ministers of New York as such faithful friends, as they have indeed shown themselves to be hitherto, for how should we be able to meet all trouble, if in every case we should have to wait for months and years for counsel, for we dwell here in a land rich in sects, in which all kinds of happenings take place. But now, on the contrary, if necessity demands, we can obtain question and answer every week, so that we firmly believe, if such were not the case, a Christian Synod would rather help us to secure it than be displeased with it, since it serves to promote the honor of God.

Thus, Very Reverend Sir, being in this work in the proper spirit, we humbly ask a Christian Synod that whatever be sent hither, letters and particularly the itemized account of the donations received by Reiff, and what we shall do about them, be sent to Philadelphia in care of Mr. Thomas Lawrence, since the malicious spirit [of our opponents] is so cunning that, if the address were to the Consistory of Philadelphia, the letters would not be sure of reaching us.

Very Reverend Sir, we further ask humbly and without

wishing to dictate, that the Christian Synod be graciously pleased to request Mr. Thomas Lawrence that (especially with regard to the Reiff affair) he will give us his aid, in all godly justice, since his Excellence, being very willing to aid us, can secure great advantage to all of us.

In conclusion, we beg you, Very Reverend Sir, to look upon us, your obedient servants, and upon our very needy condition in this land, in Christian pity and brotherly love, and to excuse us, together with all our fellow-brethren in Pennsylvania, before the Christian Synod, wherein we may have done something amiss, against our will, so that we may soon be refreshed in our extreme need.

We shall always pray God, with humility of heart and fervent prayers from the bottom of our hearts, that He, as the God of grace and the rich rewarder of all kind deeds, will bless here below the temporal possessions of each one and hereafter will crown you with the crown of righteousness. Commending the Christian Synod, all families and the sacred service [of the gospel] to God and the word of his grace, we remain,

Very Reverend Sir, your most obedient, submissive and humble fellow-servants and brethren in the Lord Jesus,

The minister and elders of the German Reformed Congregation in Philadelphia,⁴⁵

Johann Philips Boehm, Pastor.

Caspar Ulrich, Elder.

Jacob Uttre, Elder.

Stephen Greiff, Elder.

Ullrich Oellen, Elder.

Zacharias Schuckerd, Deacon.

Jacob Orner, Deacon.

Pennsylvania, October 28, 1734.

To Jacob Uttre, Caspard Ullrich, Stephen Greiff, Ullrich Oellen, Zacharias Schuckert, Abraham Kintzing.

I attest that the congregation, established here, has this day elected the above-named men as elders and deacons of the congregation by a majority of votes.

Philadelphia, April 2, 1734.

Joh. Barth Rieger.

⁴⁵ The signatures are reproduced exactly, as in the original. In the text the English form of the Christian names is given.

HISTORY OF THE PRESBYTERY OF NEW BRUNSWICK.

BY THE REV. GEORGE H. INGRAM, STATED CLERK OF THE
PRESBYTERY OF NEW BRUNSWICK (THE PRESBY-
TERIAN CHURCH IN THE U. S. A.).

PART III.¹

MINUTES OF THE YEARS 1740 AND 1741, INCLUSIVE.²

Baskin Ridge April 1st 1740 The Presb: mett according to appointm^t P:M: Ubi p, P. S. Mess^{es} W^m. Ten^t Jn^o Cross, G:Ten^t Jn^o Rowland Elea:Wales, Eld^{es} David Ray : Mr G:Ten^t chosen Mod^r and Jn^o Rowland Clerk—The Minutes of our last ordered to be read.

Wee have reed a kind Letter from Mr Edwards of Northampton, signifying that there was no prospect of our obtaining any help from there.

Mr M^cCray complied with the order of our last in Supplying Vacancies. A Supplicon from Middletown & Shrewsbury was offered to this Presb: for Supplies In Compliance herewith. Mr M^cCray was ordered to supply them as followeth. The 2^d. Sab: in April att Middletown. Tuesday at Shrewsbury. Wednesday att Shark-River—A Call for Mr M^cCray was presented to the Presb: from the People of Lametunck, Lebanon, Pepack, Readingtown & Bethlehem which he accepted of.—

A Petition was bro't in for Supplies from the People of Allen Town and Cranberry in Compliance y^rwith Mr M^cCray was ordered to Supply them as followeth the 3^d. Sabbath of April att Cranberry, the 4th. att Allentown—Mr Wales gave his Reasons for his Absence the two former Sessions which were sustained.

¹ For Part I, see JOURNAL, Vol. IV, No. 6, pp. 212-233; for Part II, see JOURNAL, Vol. VI, No. 8, pp. 325-347.

² *Original Ms. Minutes of the Presbytery of New Brunswick*, pp. 14-29.

Mr. William Robinson Offering himself to this Presb: as a Candidate for the Ministry to Trials, the Presb: proceeded to examine him, as to his Skill in the Languages, Philosophy, Divinity; as also concerning his Christian Experiences, and call to the Ministerial Work; and receiving very satisfactory answers to the Questions proposed; They judged it proper to give him the following Subjects to form Discourses on viz^t For an Exegesis, An Jesus Christus Mediator sit proprie Deus et patri coequalis, and for a Sermon Rom. 3-28 to be deliver'd at New-B: the last of this Inst. Adjourn'd till to Morrow at 6 o'Clock Post M: Concluded with Prayer: April 2^d at 6 o'Clock P M: Post P. S.q.S Ordered that the Minutes of our last Sederunt be read

Mr. W^m. Ten^t opened the Presb: to Day by a Sermon on Isaiah ch 59, v 20

The Affair of Debate between Mr. Cross & Mr. Chambers was reassumed and after long reasoning upon the affair Mr. Cross & Mr. Cham came to the following agreem^t, Altho' that the Presb: do Judge that Jn^o. Chambers has wrong'd Mr. Cross in his accusations against him both in Matter and Manner of Expression, as is Expressed in our Min. relating this affair, Yet inasmuch as Mr. Chambers Scruples in his Conscience to acknowledge his offense respecting the Matter charged, but is willing to acknowledge his Fault in the Manner of Expression, Mr. Cross for peace sake is willing to leave it to God and his own Conscience until he have further Light; and in the mean Time to admit him to Church Privileges upon his Acknowledgem^t as afs^d.

The Husband of Jane Chambers being dissatisfied with our Determination respecting a Petition or paper of Complaint offered by his Wife to this Presb: at a former Session, against Mr. Jn^o. Cross, and desiring a rehearing of the Case, the Presb: consented to the Motion, and the rather because they had not fully and abstractly considered the Case before, but the papers relating thereto being absent the consideration hereof was referr'd to our next. Adjourned to the last of this Inst. to meet at Brunswick. Concluded with Prayer. April 30th: The Presb: mett at N: Br: according to appointm^t

M^{rs}. p^{re}sented G: Tent^l Elea: Wales, Jn^o. Rowland, Elders David Chambers, Abs^t M^r. Cross and M^r. W^m. Tent^l.—M^r. Wales opened the Presb: by a Ser: from Heb: 2, 3 P:Pr: S.q.S: G: Tent^l continued Mod^r. and Jn^o. Rowland Clerk. Ordered that the Minutes of our last Sederunt be read—M^r. M^cCray complied with our last in Supplying Vacancies. The Presb: proceeded to receive M^r. W^m. Robinson Trial Discourses, and after hearing & considering of them, co'd not but highly Approve of them as valuable performances, and therefore wee gave him the following Subject Viz^t Jn^o. 3,6 to form a popular Discourse upon, to be delivered at Neshaminy on the 27th. Day of May next.

M^r. Crosses Debate resumed, Whereas M^r. Jno. Cross had an affair of Debate long depending between himself and M^r. Chambers's Daughter to be issued this Session, and has neither come nor sent his Reasons why he did not, altho' he had an Oppertunity, wee judge such a proceedure to look like a Contempt of Presbyterial Authority, likewise to have a Tendency to oppress those he has a controversy with, and to defeat the very Design of Government, and therefore that it justly deserves the Censure of Admonition— Wee refer the further Consideration of this affair till our Meeting at Philad^a during the Time of the next Session of the Synod there, att which wee desire M^r. Crosses Presence— Ordered that the Clerk give M^r. Cross a Copy of this Minute

The People of Bethlehem having petitioned this Presb: for Supplies it was agreed that M^r. Rowland Supply them the 24th. of May next, and M^r. M^cCray on Sab: before the Synod, of which he is to acquaint them seasonably. Adjourn'd to the 27th. of May next, to meet at Neshaminy. Concluded with Prayer.

Neshaminy May 27: the Presb: met according to appointment. M^{rs}. p^{re}sented G. Tent^l W^m. Tent^l John Rowland, ubi p: M:post p:S: Abs^t M^{rs}. Cross & Wales. M^r. G Tent^l continued Mod^r. and Jn^o. Rowland Clerk—The Minutes of our last ordered to be read—M^r. W^m. Tent^l offered Reasons of his absence from our last w^h were sustained.

M^r. W^m. Robinson opened the Presb: by Delivering a Dis-

course upon the Subject given him, before a considerable and affected Audience which was unanimously and highly approved; Thus the Presb: having sufficient and satisfying Evidences of his acquired and gracious Accomplishments do judge him a fitt and qualified person to Preach the Everlasting Gospel, and do therefore License him to preach as a Probat^a Where divine Providence may direct. The Clerk complied with the Order of our last, in respect of acquainting M^r. Cross of the Minute relating his affair.

The Clerk and M^r. M^c-Cray have complied with the order of our last, as to preaching in Bethlehem. Ordered that M^r. Robinson supply the Vacancies in our Bounds, as God in his Providence shall direct him 'till our next Meeting at New Br: which is to be the Tuesday following the 1st. Sab: in August next.

Adjourn'd till our Meeting at Philad^a during the Time of the Synods Session there, concluded with Prayer.

Philad^a June 3^d. The Presb: mett according to appointm^t ubi p: p S: Mess^{rs}. W^m. Ten^t. Elea: Wales, Jn^a. Cross, G: Ten^t. Jn^a. Rowland: Mod^r. and Clerk continued. The Minutes of our last ordered to be read. M^{rs}. Cross and Wales gave the Reasons of their absence which were sustain'd. The affair of Debate between M^r. Jn^a. Cross and Jane Hares resumed, and after some Discourse upon it, M^r. Cross condescended to drop the Debate entirely, and admit the afs^d person to Communion, which Conclusion was exceeding satisfactory to the Presb: ²—

M^r. James Campbell preacher of the Gospel desiring to be taken under the particular Care of this Presb: and certifying us that he had Obtained free Liberty from the Presb: of Philad^a, under the Care of which he had formerly been, to join with another, This presb: do accordingly receive M^r. Campbell.—The Congregation of Teheecon and New Town in Bucks County have obtained Liberty of the Synod to join with our Presb: and wee do accordingly take them under our Care. Adjourned to 3 o'Clock P.M. concluded with Prayer.

Att 3 o'Clock P.M. P:P.S. q S:—Ordered that the Minutes

* The last half of this page (17) of the original minute book is blank.

of our last Sederunt be read—Mr. Sam^l. Finley Offered himself to this Presb: to be took under Trials as a Candidate for the holy Ministry. The Presb: having sufficient Evidence of his regular Conversation proceeded to examine him as to his gracious Experiences, Call to the Ministerial Work, Knowledge of the Languages, Philosophy & Divinity, and receiving Satisfactory Answers to the questions proposed; they tho't it proper to give him the following Subjects to form Discourses upon, Viz^t for an Exegesis—an Datur Perseverentia Sanctorum—and for a Sermon 2 Eph:8 to be deliver'd at New Br: the Tuesday following the first Sab: in August. Adjourn'd till the Tuesday following the first Sab: in August next, to meet at N:B:

Concluded with Prayer

New-Brunswick Aug^t. 4th. 1740. at 2 o'clock. P.M. y^a. Presbytery met according to appointment. Ubi Post Preces Sederunt. Mess^{rs}. John Cross, Eleazar Wales, Gilbert Tennent—Elders present David Chambers, Robert Cummins—Mess^{rs}. William Tennent & John Rowland absent. Mr. John Cross Chosen Moderator & Mr. Gilbert Tennent Clerk. The former Mod^r. opened the Presb^y by a Sermon from Rev. 3.11. The Minutes of our last ordered to be read—

Mr Sam^l. Finly delivered his tryal discourses upon the Subjects given him, which after mature consideration were highly approven he likewise maintained a debate upon his Exegesis to our Satisfaction. The Presb^y—therefore determined to give him the following text to form a popular discourse upon, viz^t Joh. 3.3. to be delivered on to morrow.

A Petition from Tehicken for the ordination of Mr Cambel among them was offered to the Presb^y—as likewise a petition from Newtown for his continued Supplies there as formerly. The Presb^y—having considered this affair tho't proper to defer the further consideration of the Tehicken Supplication till our next Session, but do advise Mr Cambel to supply Newtown as formerly——

A Petition from the Forks of Delaware & Mr Green's being presented to the Presb^y—, in Compliance wherewith they tho't

proper to advise M^r Cambel to Supply them as often as he Shall judge proper till our next.

The Presb^y being Supplicated for Supplies att Middletown Shrewsbury Shark-river, Cranbury, Crosswicks the forks Green's Pahaqually, they advised M^r Robinson to Supply them before our next proportioning his time among them as he Shall judge most conducive to promote the interests of Christs kingdom.

Adjourned to 2 o'th Clock P.M. tomorrow. Concluded with Prayer—

At 2 o'th Clock P.M. P. P. Sederunt qui Supra. The minutes of our last ordered to be read.

M^r Sam^{el} Finly having delivered his popular discourse according to appointment before a Considerable audience y^e Presb^y did take the Same under consideration, and after some discourses thereupon did approve the Same as a valuable performance, we therefore after mature deliberaion Judging him to be a person Suitably qualified to preach the everlasting Gospel of Christ, did accordingly license him to preach as a probationer wherever divine providence may direct.

A Petition from Bethlehem for Supplies having been offered to the Presb^y we do therefore in compliance therewith advise M^r James M^cCray & M^r John Rowland to Supply them as often as they Shall Judge expedient before our next

Adjourned till the first Tuesday in April next

Concluded with Prayer—

Att a meeting of the Presb: held at Philad^a pro re nata June 2^d: 1741 ubi p.p. Sederunt Mess^{es}. G: Ten^t. W^m. Ten^t. Jun^r.

Elea: Wales Jn^o Rowland—Elders David Chambers Jn^o Henderson together with correspondents Mess^{es}—

W^m. Ten^t. Sen^r.

Elders John Ramsey

Sam^l: Blair

Sam^l. Irwin

Charles Ten^t.

Francis Alexander

David Alexander

Will^m. M^cCray

Alexander Hutchinson

Tho^a. Flemmings

Alex^r. Craghead

Rich^d. Walker

Rich^d. Treat

M^r. G: Ten^t chosen Mod^r and Jn^o. Rowland Clerk p Tempore Post Meridiem Whereas the aforementioned New B: Presb: and Correspondents have all along hitherto been in a State of Union with the other M^{ra} in these parts of the World who are professedly of the Presbyterian Persuasion, as joint Members with them of one united Synod, and whereas the greater part of the other Members of s^d Synod with us in Synod mett, did yesterday without any just ground protest against our continuing Members with them any longer and so cast us out from their Communion, The Presb: and correspondents afs^d thus turned off and protested against, first came together to consider how they ought to Conduct themselves in their present Circumstances, for the fulfilling the Work and Charge committed to them by the Lord Jesus Christ as M^{ra} and Rulers in his House, and they do agree to declare that y^e afs^d Protestation of their Brethren agst them is most unjust and sinfull. And do moreover agree that it is their bounden Duty to form themselves into Two distinct Presbyteries for the Carrying on the Government of Christ's Church and do accordingly agree and appoint that M^r. W^m. Ten^t Sen^r and M^r. Richard Treat be joined to the standing Presb: of N: Brunswick; and that Mess^{rs}. Sam^l. Blair Alexander Craighead David Alexander and Charles Ten^t be a distinct Presb: distinguished by the name of the Presb: of London Derry— M^r. Geo: Gillespie tho' not present now having declared to us his willingness and desire of joyning with us, is likewise appointed a Member of s^d Presb: M^r. Hutchinson having manifested his Inclination to join with the Presb: afs^d, but desiring some further Time of Consideration, his Desire was granted and it was likewise ordered that upon his applicon, he sh^d be reed as a Member thereof, Appointed that the s^d Presb: of London Derry meet upon the 30th of this Inst. June at Whiteclay Creek, and M^r. Blair to open the Presb: by a Sermon—

It is further agreed and appointed that these Presbyteries of New Br: and London Derry do meet at Philad^a on the 2^d Wednesday of Aug:st next in the Capacity and Character of a Synod M^r. G: Ten^t appointed to open the Synod by a Sermon at 3 o'Clock p.m. adjourned to 3 o'Clock afternoon —Concluded with Prayer—

The Presb: mett according to appointm^t at 3 o'Clock P M:
 Ubi post P. S. q. S.—Ordered that the Min^a of our last Sed^t
 be read.

A Petition for Supply was bro't in from the Presbyterian Congregon at Tredyffryn wherein s^d Congregon likewise begs that wee may take them under our Charge, signed by 61 Names. A Petition of the same Tenor from Norrington—A number of the People from y^e Forks of Brandiwine Suppligate for Supplies—Likewise. Nottingham—Leacock—Hopewell in Lancaster County—Pidgeon Run—Christiana Bridge—Little Brittain—Dunigall & Derry—Greenwich in Cohansy—Cape May—James River in Virginia, Hannover in Lancaster—Conegocticio, New Town and Tehickon in Bucks County and Paxton, The Presb: considered what they co'd do to supply these vacancies and accordingly appointed M^r. Campbell to preach at London Derry next Lords Day afterw^d at the Forks of Brandiwine, Lacock, Dunigal, Derry, Hannover, Paxton, Pensburgh, Hopewel Conegochico, then in return at little Brittain, Nottingham, Elk-River, Pidgeon run, Christiana Bridge and Greenwich in Cohansy— M^r. Rowland was appointed to supply some of the afs^d Vacancies cursorily for a fortnight or 3 weeks before our next Session. Adjourn'd till 8 o'Clock to Morrow Morning, Concluded with Prayer—

Att 8 o'Clock A:M. the Presb: mett according to appointm^t ubi p p^r S. q. S. Ordered that the min^a of our last Sederunt be read.

The necessitous Conditon of the Valley Congregon being Considered M^r. Treat was appointed to supply them once together with Norrington before the Synod—M^r. W^m. Ten^t appointed to preach at Elk-River next Friday, upon the Sab: following at the New Erection in Nottingham Then at Little Br: Forks of Brand:Valley & Norrington.

M^r. Finley appointed to Supply Philad^a next Sab: and M^r. Treat the Sab: following and Mr. Finley at M^r. Treats—M^r. Rowland was likewise appointed to preach at Philad^a one Sab: before our next Session—

'Twas further appointed that M^r. Finley assist at M^r. Craig-heads Sacram^t the 3^d Sab: of this Inst^t. Afterwards to sup-

ply at Nottingham then in Baltimore and to pass down thro Dover & Lewis Town, Then over to Cape May, Then at Greenwich in Cohansy—It was recommended to M^r. Treat to Supply Philad^a on weeks Days as often as possible between this and our next Session—Appointed that M^r. Alexander Supply the Valley Congregation one Sabbath before our next Session. M^r. Blair having bro't Some Money for the Synods Fund w^{ch} was not given in, it was agreed that it sho'd be applied to the Support of some Students at Neshamminey, they being in Need of Assistance,—It was further agreed that a Letter sho'd be drawn up to send to the Several Societies under our Care desiring they wo'd be pleased to make some provision for the assistance of such Students, and send their Bounty by their Minist^{rs} or Commissioners to the meeting of our Synod, which Letter was accordingly drawn up and approved.—Inasmuch as the M^{rs} which have protested agst our being of their Communion, do at least insinuate false Reflections agst us, endeavoring to make People suspect that wee are receding from Presbyterian Principles for the Satisfaction of such Christian people as may be stumbled by such false aspersions, wee think it fitt unanimously to declare that wee do adhere as closely & fully to the Westminster Confession of Faith, Chatechism & Directory as ever the Synod of Philad^a in any of their publick acts and agreements about them.

M^r. Blair appointed to draw up an accot. of the Difference in our Synod for some Years past, which have at last issued in this Separation, agst the Time of our meeting in Synod, that it may be prepared for the publick if need be.

M^r. G: Ten^t appointed to write an answer to the protest made by our Brethren wherein things are most unjustly represented.

It was agreed that the Presb: of N:B: meet there on Tuesday y^e. 23^d Ins^t in order to Enquire into the scandalous report concerning M^r. Cross, and that the Mod^r. inform M^r. Cross thereof, concluded with Prayer—

June the 23^d the Presb: mett according to appointm^t ubi p pr. Sederunt. Mess^{rs}. present G: Ten^t W^m. Ten^t Elea: Wales,

Jn^c Cross, Jn^c Rowland Elders present David Chambers. The Mod^r & Clerk continued

M^r Robinson opened the Presb: by a Sermon from Matt: 13, 45, 46 The min^a of our last ordered to be read—M^r W^m Ten^t complied with the order of our last in Supplying Vacancies, Likewise the Mod^r in Informing M^r Cross—M^r Cross forgot to bring the Mins of our last Session at New Brunsw^k and therefore was ordered to send or bring y^m the first Opportunity—M^r Crosses Evidences not being p^rsent, the Consideration of his affair was deferr'd. Adjourned 'till to morrow Morning at 9 o Clock—Concluded with prayer—

June 24th. The Presb: mett according to appointm^t ubi p p^r S. q. s:

Ordered that the Mins of our last Sederunt be read. M^r Crosses's affair deferr'd—Application having been made to this Presb: for the speedy Ordination of M^r Robinson & James M^cCray. The Presb: taking into their serious Consideration the extraordinary & necessitous Situation of the affairs of this Branch of the Visible Church in respect of the numerous Vacancies under our Care did not Judge it proper at this Juncture to Ordain the afs^d persons to any particular places, but to the Work of the Minist^r in general, and in order thereto the following pieces of Trial were proposed namely for an Exegesis to M^r Robinson—An Spiritus Sanctus sit vere Deus, and for a Text to form a popular Discourse upon 1 Pet: 1: 16. To M^r M^cCray the following Subjects were given Viz^t For an Exegesis An Homo Justificatur Fide an Operibus nunc for an English Sermon I Pet 4 : 18 All w^{ch} are Ordered to be Delivered publickly in N: Br: on Monday immediately following the 1st. Sab: in Aug. next, the Mod^r is appointed to preside In the Ordination—M^r Charles M^cKnight having applied to the Presb: in order to be taken under probationary Trials as a Candidate for the Gospel Ministry, the Presb: having examined his Skill in the Languages, Philosophy & Divinity, also his Christian Experiences and judging him fitt to be taken upon Trials, do accordingly Order for him the following Pieces of Trial viz^t for an Exegesis—An Christus pro Omnibus Sit antilutron, and for

a Sermon the 2^d Psalm and all to be delivered at N: Br: the Monday immediately following the 1st Sab: in Aug^t next.

Mr Jn^o Cross's affair reassumed, Some papers of Evidence being bro't in containing the Charge of his being guilty of Adultery wth Catherine Love about Six years ago, with some other papers of Evidence relating to the Character of the Woman afs^d—The presb: refers the farther Consideron thereof 'till 3 o'Clock in the afternoon to which Time the presb: is Adjourn'd, Concluded with Prayer.

3 o'Clock P:M: The Presb: mett according to appointm^t Ubi p p^r S: q S: The Mins of our last ordered to be read. The Presb: taking under their serious Consideration the afs^d Papers of Evidence together with a written Confession which Mr Jn^o Cross of his own Accord offered to us, after considerable Discourse and reasoning upon the particulars afores^d came unanimously to the following Determination, Namely that it does not appear to us, by what has been bro't before us, that Mr Jn^o Cross is guilty of the compleat Act of adultery with Catherine Love, yet notwithstanding wee Judge him to be guilty of very detestable and unclean Speech & Carriage in Relation to s^d Woman, and after Solemn Invocation upon the divine Majesty for Directions, and Weighing the afs^d Crime in its Aggravating Circumstances, wee think our Selves obliged for the Honor of almighty God to Suspend the afores^d Mr Jn^o Cross, and do hereby suspend him from the Exercise of his Ministerial Office 'till the next meeting of our Synod at Philad^a to whom wee referr the Case for further Advice in relation thereto, which will be the 2^d Wednesday in August next—Wee think our Selves obliged to declare to the World that it appeared to us by the papers afs^d that Anger or Malice was the occasion of bringing the afs^d Charge to such publick Light Adjourn'd till Monday after the 1st Sab: in Aug^t to meet at New Br:

Concluded with Prayer.

New Bruns^k: Aug^t 3^d at 3 o'Clock p.m. the Presb: mett according to appointmt M^{rs} present Mess^{rs} Will^m Ten^t Elea: Wales, G. Ten^t abs^t W^m Ten^t Sen^r Rich^d Treat Jn^o Rowland. Elders p^{rs}ent David Chamb^a Robert Cummings ubi

p p^r. Sederunt. G:Ten^t. Continued Mod^r. and M^r. Wales chosen Clerk—M^r. James M^cCray and M^r. W^m. Robinson open'd the Presb: by delivering the Sermons upon the appointed Subjects, before a very numerous and attentive Audience—The Mins of our last ordered to be read.—The Mins not yet bro't by M^r. Cross—M^r. Charles M^cKnight not attending thro indisposition. The Presb: proceeded to consider upon the English Sermons and Latin Discourses of M^r. Robinson & M^r. M^cCray and do well approve these performances, and having reced sufficient Satisfaction of their Ministerial accomplishments otherwise do design God Willing to set them apart by Ordination for the Gospel Ministry— M^r. Sam^l. Sackett and M^r. W^m. Dean having offered themselves to this Presb: as probationers for Examination in order to the Ministry; The Presb: having examined them as to their Learning and gracious Experiences and being satisfied with their Answers propos'd the following Subjects to them to form Discourses upon to M^r. Sackett. for an English Sermon Gal. 5.16 and for an Exegesis, An Jesus Christus Sit vere Deus et patri eaequalis. To M^r. W^m. Dean for an English Sermon Rom. 3.19. and for an Exegesis, An homo justificatur ab eterno an Tempore to be delivered at our Next in Freehold which will be on Tuesday after the 1st. Sabb: in October—Adjourn'd till to Morrow Morning at 9 o'Clock. concluded with Prayer.—

Aug^t. 4 att 9 o'Clock A:M: the Presb: Mett according to appointm^t ubi S q: Supra. and after a Sermon delivered by M^r. G Ten^t from 62 Is:6: the Presb: proceeded to ordain M^r. M^cCray & M^r. Robinson to the Ministry of the Word in general by proper Imposition of Hands before a large Audience, No objection having been made either on the accot of their Conduct or Doctrine, and they having first assented unto and adopted the Westminster Confession of Faith as the Confession of their Faith.

adjourn'd till 5 o'Clock P.M:

Att 5 o'Clock P M: The Presby mett according to appointm^t ubi p pr. S. q S: a Rumor being spread abroad respecting some further unchaste Carriage of M^r. Jn^o. Cross

toward a Young Woman named Mary Moore. Margaret Ghasten was examined as a Witness in the affair, and delivered in a paper as the Sum of what she had to declare thereabout, but the young woman being absent, and sent for by a Messenger to Baskin Ridge the further Consideration thereof was deferr'd 'till to morrow morning—concluded with Prayer.

Augst. the 5 at 10 o'Clock a.m. the Presb mett according to appointm^t ubi. p p^r. S. q S. Ordered that the mins of our last be read.

The Affair of M^r. Cross being again reassumed, but some Consultations being had thereupon, but being disappointed of the young Woman after much pains taken to have her, we therefore being unable at present to come to any certain Conclusion, tho' wee must think their are almost demonstrable Evidences of his being guilty, do referr the Matter untill the Meeting of the Synod for further Advice, which will be att Philadelphia on Wednesday the 12th Inst. Adjourned till our next Session on Tuesday after the first Sab: in October, to meet at Freehold:

Concluded wth. Pray^r *

* The minutes of the Freehold meeting are not entered in the minute book, although space was left for the purpose.

THE RELIGIOUS REVIVAL AT BRIDGETON, N. J., IN 1817.

BY THE REV. JONATHAN FREEMAN, D.D.¹

About the middle of February, 1817, I was informed that two of my hearers were under serious impressions. A few days after I heard that they were in very deep distress. I immediately called on one of them and found the information correct. The poor soul had been much reduced in bodily strength by deep convictions of guilt and utter unworthiness of the least favour. Shortly afterwards I visited the other who was in the horrid pit and miry clay, overwhelmed in sorrow and distress. Several others were discovered to be under serious impressions. Our monthly concert of prayer, which had been kept up from its commencement in

¹ The original manuscript of this sketch was found in the Historical Collection of the Synod of New Jersey, deposited in the Library of the Princeton Theological Seminary. It fills three pages, and a part of the fourth, of a double sheet of paper. It is endorsed, apparently in the same hand as the text, as follows:

State of Religion
Revival, Methodists
1817

By Jonathan Freeman.

On the back of the paper we also find the words, printed from a rubber stamp,

From
Allen H. Brown
Camden, N. J.

We may assume, therefore, that this is one of the many documents, pertaining to the early history of the church in New Jersey, which this home missionary collected and presented to the Synod.

Jonathan Freeman (see Gillett, *History of the Presbyterian Church in the U. S. A.*, Rev. Ed., Vol. I, p. 472) was pastor at Bridgeton and Greenwich (N. J.) from 1805 till his death in 1822. He had had charges, prior to this time, at Newburgh, Hopewell, Bethlehem and New Windsor (*ibid.*, pp. 472, 381, 380, 153).

[Ed.]

this country, was for a considerable time but thinly attended. On the first Monday in March some extraordinary impulse on the mind filled the C. H., where we used to meet on these occasions to overflowing. A number unable to get into the house went away. Such a solemn assembly I never before saw. Many were in tears. The L[ord] I trust heard and answered the prayers that were offered up to the throne of grace. In a very few days upwards of 20 were found under serious religious impressions. About this time a female religious society was commenced on Monday evening. The number soon increased so as to fill any house in which they assembled. A young female society was also formed which meets on Saturday evening. A Friday evening society was also set up which has crowded the house where they meet. The first L's [Lord's] day in April the sacramental supper was administered, when 12 candidates were admitted into the communion of the Church. The house of G[od] was crowded, and the attention solemn, and no uneasiness did I discover though the exercises were continued from 11 to 3 O. C. . . . were propounded in the Baptist Church. The April concert of prayer was well attended. The house was full—the assembly much affected. The L[ord] was I trust among us. The work seems to be extending.

A few weeks after there appeared some languishment. The number who attended Friday evening societies was not generally so large. The 1. Sabbath in June the sacrament of the L's [Lord's] supper was administered. The house was unusually full. Solemn indeed was the day. It was a refreshing season to the communicants, and the spectators appeared unusually serious. 7 were added to the church. The work went on gradually and silently, so much so, that I felt much discouraged, fearing that the Spirit had withdrawn his influences. The Monday evening society of females was however generally full. In a few weeks there seemed to be a new excitement. The number of inquiring souls was augmented.

The 1st Sabbath in August the L's [Lord's] supper was administered and 17 added to the church. This was a good

day. The work evidently now declined, though there were several cases of inquiring souls.

During my absence in September at the Board of Theological Directors² the Methodists came in like a flood—when I returned the town was in an uproar. Attempts had been made to divide children from their parents, wives from their husbands. I never was so tried for a few weeks. Work seemed to languish for some time. I redoubled my exertions to counteract the influence of Methodism.

The work seemed to revive a little in October. Several new cases of serious impressions appeared. 1st Sabbath in November 11 were added to our communion. The work now greatly declined. Our praying societies were not so well attended. But one joined the church at our communion in January 1818. In February our societies were rather fuller. The last Sabbath in February the people at Br[idgeton] [were] unusually affected. A number both in the M[onday] and Sat[urday] female society have for some time taken an active part in prayer. It gives great satisfaction to be able to say of professing Christians [?] 'behold they pray.'

² Dr. Freeman was a Director of Princeton Theological Seminary from 1815 to 1819.

NOTES.

A RUTHLESS DESTRUCTION.¹

BY HARRY PRINGLE FORD.

For many years the venerable historian of the beginnings of the Presbyterian Church on the famous eastern shore of Maryland, L. P. Bowen, D.D., author of "The Days of Makemie," has, together with others, been hoping to get more light upon the times and labors of Francis Makemie, the father of organized Presbyterianism in America, and upon the church which he founded in eastern Maryland and Virginia.

John S. McMaster, a lawyer with offices in Jersey City, N. J., also has long been interested in these matters. For years his ancestors lived in the neighborhood of the old Pitts Creek church, not far from the widely known Snow Hill and Rehoboth churches of Francis Makemie fame. His great grandfather, Rev. Samuel McMaster (1744-1811) was for thirty-five years (1776-1811) the pastor of these churches, and was one of the executors of the will of the last surviving daughter of Makemie, Madam Anne Holden, who died at an advanced age in 1787, leaving among other bequests, "the sum of £40, a mahogany desk, a bed and furniture, and a negro woman called Keziah and her children," to her pastor, Mr. McMaster. This desk is now among the treasures of Union Theological Seminary, of Richmond, Va.

Mr. McMaster has always hoped that some day papers or books might be found which would throw further light upon the early history of the Makemie churches. Tenants are now occupying the old McMaster farm (which is near Makemie's old home and the Rehoboth church), on which is still standing the brick annex which was once used by Parson McMaster as a schoolroom and study. On a visit to the farm during the last Christmas holidays, the tenants informed Mr. McMaster that about three years ago in rummaging through the attic of what had once been the old schoolroom they had found in an obscure corner half a cart load of ancient-looking books and papers, with the name of McMaster on them, and many packages carefully tied. Evidently these had been stored for safekeeping and were forgotten when the farm was sold many years later. Seeing no value in what appeared to them a useless pile of rubbish, the tenants threw the entire lot out of the window and easily rid themselves of it by the application of a match!

How the heart grows faint at the thought of such ruthless destruction! What stores of priceless information relative to Makemie, Maddux, Wil-

¹ This article, substantially as here given, was published in the *Continental*, March 6, 1913.

son, Davis, Traill, Hampton, Henry, McMaster and many others may have been thus thoughtlessly destroyed! After being hidden away for more than a hundred years, and within easy reach of those who would have given much to have known of their whereabouts, these precious packages were forever lost. Almost without a doubt there was destroyed at this time the widely sought manuscript of the first history of Rehoboth church, which Parson McMaster is known to have written. Much of the unknown history of the beginnings of the church on the eastern shore of Maryland may have been recorded in one or more of the packages.

This calamitous loss again gives special emphasis to the importance of placing valuable data relative to church histories in the care of our Presbyterian Historical Society, Witherspoon Building, Philadelphia, or in other safe and accessible places. Old books, old papers and letters of inestimable worth may be scattered here and there in homes throughout the land. It is earnestly hoped that where they are known to exist, or when discovered, they will receive a most careful examination by some one competent to judge of their value before they are doomed to destruction.

A NEW HISTORICAL SOCIETY.

At a largely attended meeting of representatives of all the Synodical Committees, held in London last week, a Historical Society (the constitution of which has been approved of by the Synod) was formed. Its full designation is "The Presbyterian Historical Society of England," so that any Presbyterian resident in England is eligible for membership. Its object is to "promote the study of the history of Presbytery in England, and to collect manuscripts, books, portraits, paintings, and other objects relating thereto." Already there has been gifted to the Society a valuable historical painting, and the "John Black Collection" of MSS. now in Westminster College, Cambridge. The following were elected to form the first Council: President, Rev. Dr. A. H. Drysdale; vice president, Dr. W. Carruthers, F.R.S.; secretary, Rev. Alex. Jeffrey; treasurer, Mr. Andrew Cochrane; members, Mr. E. G. Atkinson, Dr. S. W. Carruthers, Rev. J. H. Colligan, M.A., Rev. W. Hume Elliot, Rev. T. Mackay, M.A., Rev. W. M. Macphail, M.A., Rev. J. T. Middlemiss, Mr. B. S. Robson, and Mr. W. B. Shaw, all of them "experts." A goodly number of members were at once enrolled.—From the *British Weekly* of March 27, 1913.



REV. SETH WILLISTON, D.D.

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HISTORY OF THE PRESBYTERY OF NEW
BRUNSWICK.

BY THE REV. GEORGE H. INGRAM, STATED CLERK OF THE
PRESBYTERY OF NEW BRUNSWICK (THE PRESBY-
TERIAN CHURCH IN THE U. S. A.).

PART IV.¹

A SUMMARY OF THE FIRST THREE YEARS, 1738-1741.

Passing in review the record of the Presbytery of New Brunswick for the years 1738 to 1741 there are, at least, three prominent characteristics.

First, and preëminently, it was a period of marvelous spiritual activity, which manifested itself in pushing the itinerating work to the farthest bounds. The visits of Whitefield, which had begun in the fall of 1739, had fanned into a glowing flame the revival, already under way. Everywhere throughout the Colonies, even in the more scattered settlements, religion was uppermost in the minds of the people. And inasmuch as the members of the Presbytery of New Brunswick, from the very outset, had hailed every sign of the coming revival with joy unfeigned, and had waited upon

¹ For Part I, see JOURNAL, Vol. VI, No. 6, pp. 212-233; for Part II, see JOURNAL, Vol. VI, No. 8, pp. 325-347; for Part III, see JOURNAL, Vol. VII, No. 3, pp. 142-154.

and aided Whitefield in all his journeyings, it was natural that the people, in search of ministers of the Word, should turn to this same Presbytery. And of the throngs who came thus importuning, many of them from afar, the Presbytery saw diligently to it that few were turned empty away. The center of activity for the newer work was in Hunterdon and Somerset Counties, in New Jersey; then the circuit was widened to include a portion of Bucks and what is now Northampton Counties, in Pennsylvania; and in the latter part of 1741 the skirmish line was flung to the southward so as to include Philadelphia and parts adjoining, even as far as Cape May.

In these later days, there have been remarkable achievements in home missions in this country, but, taking into consideration the number of men engaged and the resources at their command, it is doubtful whether the work accomplished in these years by the Presbytery of New Brunswick has ever been approached.

In the second place, Gilbert Tennent, not satisfied with the field already described, set out in December, 1740, on a six months' evangelistic tour in New England. Wise men, no doubt, shook their heads as the leader of the Presbytery turned his face away toward a portion of the country much better off in educational and spiritual opportunities than New Jersey. But Mr. Whitefield wished Mr. Tennent to water the seed that the former had sown a few months before. That winter was a terribly severe one, but that mattered not. Multitudes waited upon the famous Log College preacher. And there were not a few who declared that he was the equal of the great English evangelist himself. Thousands came into the fold. At Yale College the majority of the three upper classes were converted, and many of them entered the ministry. At least three of these found their way down to the Presbytery of New Brunswick for their field of labor, one of them, Thomas Arthur, ministering in Gilbert Tennent's church in New Brunswick, after the latter was called to the Second Church of Philadelphia. Thus this exodus into New England was another exemplification of the word of holy

writ: "Cast thy bread upon the waters, for thou shalt find it after many days."

The third feature of this period was the climax in the controversy of the Presbytery with the Synod. Ordinarily in telling the story of the Presbytery this unhappy schism has been put in the first place, as though for the time it paralyzed all missionary work. Such was not the case. During this time the members of the Presbytery were even more diligent in preaching the Word, carrying the message farther afield than ever.

It is the purpose of these articles to trace the growing work of the Presbytery in preaching the gospel and organizing churches. The constitutional questions, developed as the work progressed, were considered years ago,² so that there is no need of giving in detail the steps leading up to the schism. Neither will it be considered necessary to follow the several moves looking toward reunion.

Suffice it to say, the elder Tennent was eminently a man of vision. He saw the colonies growing up with unparalleled rapidity. He saw, too, the dearth of educational and spiritual advantages. And he was confident that if the middle colonies, especially, waited for outside supplies of teachers and preachers, this scarcity would increase rather than diminish. On this account he resolved that he would do what he could to meet the crying demand for some way of providing an education for young men in preparation for the gospel ministry. He established, at Neshaminy, his school, called in derision by those who opposed him, the "Log College." Here for nineteen years he trained young men for the ministry. All told at least twelve preachers went forth from Neshaminy, an apostolic number; and they were apostolic in spirit, too.

Out of the Log College grew the academy at Fagg's Manor, conducted by Rev. Samuel Blair, the Log College student, who, for a time, was at Shrewsbury. Among the prominent men educated at Mr. Blair's school were Samuel Davies, the

² Hodge, *The Constitutional History of the Presbyterian Church in the U. S. A.*, Philadelphia, 1839, 1840.

fourth president of the College of New Jersey, and John Rodgers, the first moderator of the General Assembly, who also studied theology with Gilbert Tennent. John Rodgers as a boy held a lamp for George Whitefield, one time, as he preached in Philadelphia. The lad became so interested in the sermon that he forgot his lamp and allowed it to fall out of his hand. Another president of the College of New Jersey came out of the Log College, Samuel Finley. And it may be said, too, that the Presbytery of New Brunswick came out of the Log College.

In this work, however, Mr. Tennent did not receive the sympathy and support of the majority of the Synod. Not a word appears in the records of the Synod by way of commendation of the Log College. From the time the Presbytery of New Brunswick was erected the opposition to the Tennents and their methods became all the more marked. The effect on the Tennents themselves began to show itself, especially in the case of Gilbert, who became censorious. He could not see how true ministers of the gospel could oppose his father's school and count it a hurt rather than a help in the Lord's work. Some of these opponents of the Log College denounced Whitefield and the Great Awakening in unmeasured terms. And Gilbert Tennent drew the conclusion that they could not be converted themselves, else they would never have done these things. In a paper presented to the Synod of 1740 he took this ground, and, assuming the rôle of a prophet, berated the hardness of the hearts of his opponents, while the crowded galleries expressed their assent to his exhortation. And he followed this with his famous Nottingham Sermon on "The Danger of an Unconverted Ministry."³ This sermon Dr. Archibald Alexander declared to be "one of the most abusive sermons ever penned."⁴

Thus the Synod of 1741 met with the members arrayed in hostile camps—Log College and anti-Log College men; the

³ Gilbert Tennent, *The Danger of an Unconverted Ministry*, considered in a sermon on Mark 6 : 34, preached at Nottingham, Pa., 1740.

⁴ Archibald Alexander, *Biographical Sketches of the Founder and Principal Alumni of the Log College*, 1845, p. 53.

former asserting that the revival was a blessing beyond estimation, and the latter that it was a hurt to the cause of religion in the colonies.

A protest⁵ was presented by the opponents of the New Brunswick party, and the question was which camp should be held to be the Synod. Much to their surprise the Log College men found themselves in the minority. No formal vote was taken; much less was there anything like a due process of law. They, thereupon, walked out of the Synod, and remained out for seventeen years. Had there been as strong a man as Gilbert Tennent occupying middle ground, the schism might have been averted. The Presbytery of New York were all absent. Had Pemberton, Dickinson and Burr been there, the result would in all probability have been different. Henceforth the New Brunswick men and their sympathizers were known as the New Side, and those who cast them out, as the Old Side.

The next day, June 2, 1741, in Philadelphia, where the Synod they had just left was still sitting, the New Side held an extraordinary session of the Presbytery of New Brunswick, to which some came from the other presbyteries as correspondent members.⁶ After placing on record their interpretation of what had transpired the previous day in the Synod, they forthwith began to reorganize themselves. The boundaries of the Presbytery of New Brunswick were enlarged to include Philadelphia and adjoining territory, and also the territory now included in the Presbytery of West Jersey. Two pastors from the new territory were enrolled as members of the Presbytery—William Tennent, of Neshaminy, and Richard Treat, of Abington Church. Both were formerly members of the Presbytery of Philadelphia. Four other ministers were present, and these were made members of the new Presbytery of London Derry, which included the remainder of the territory.

⁵ *Records of the Presbyterian Church*, Robert's Ed., 1907, p. 157.

⁶ *Minutes of the Presbytery of New Brunswick*, see JOURNAL, Vol. VII, No. 3, p. 147.

At this same meeting a large number of supplications for supplies were received. Nearly all of these came from territory which had been outside of the Presbytery of New Brunswick prior to this time.

This rapid adjustment of presbyterial lines is proof of the resourcefulness of the Log College men. Although they did not anticipate a break, yet when it came they were equal to the emergency. The large number of calls for supplies from outside territory shows that the Brunswick brethren had many sympathizers in the other presbyteries.

It was not very long before the author of the Nottingham Sermon, the sermon that more than any other one production brought on the break, began to realize that he had been mistaken in his fierce denunciation of his brethren of the Old Side. And as time went on his fiery pen was transformed into an instrument of peace. And the Old Side brethren soon began to see that many of their criticisms had been uncharitable. And they had visible evidence that the Great Awakening toward which they had been so resolutely opposed had given the cause of religion in the colonies a mighty uplift. Meantime the two parties carried on the work, each independently of the other, yet each looking for an opportunity for reunion with honor.

Standing at the close of the third year of the Presbytery, it may not be amiss to make a survey of the work accomplished. The erecting resolution, adopted by the Synod in 1738, had set the stakes of the new Presbytery far out in the wilderness, and there were grave doubts in the minds of the conservative members as to whether the Log College men would ever possess their coveted land of promise.

During the first three years the Presbytery held no less than nineteen meetings: eight of these were at New Brunswick; two were at Freehold (Old Tennent now), one of them being unrecorded; two were in Philadelphia, in connection with the Synod; and one meeting was held in each of the following places: Kingston, Cranbury, Shrewsbury, Bound Brook, Amwell, Basking Ridge and Neshaminy.

During this time the Presbytery added three members to

the roll, by ordination: John Rowland, James McCrea and William Robinson, all students of the Log College. In addition one candidate, Samuel Finley, was licensed, James Campbell, licentiate, was received from the Presbytery of Philadelphia, and three candidates were taken under care of the Presbytery. No ordained ministers were received upon certificate.

The Presbytery began with five pastors on the roll. It closed the third year with only three. During that time there had been no pastoral relations established, not, however, because there had been no requests. For there were several calls extended to members of the Presbytery. But on account of the largeness of the field and the numerous calls for ministrations on the one hand, and the fewness of the men to do the work on the other, the Presbytery was very reluctant to set men over individual parishes. On one occasion Presbytery summed up the reason for declining such requests, as follows: "The Presbytery taking into their serious consideration the extraordinary and necessitous situation of the affairs of this branch of the visible church in respect to the numerous vacancies under our care, did not judge it proper at this juncture to ordain the aforesaid persons to any particular places, but to the work of the ministry in general."⁷ Going no farther into the matter, the conclusion might easily be drawn that the Presbytery had fallen short in its ambitions, and that it was in reality retrogressing. But this was not so.

The real vitality of the Presbytery is best gauged by noting the applications for pulpit supplies and the disposition made of these. During the first three years, with an average of about six ordained ministers, there came no less than eighty supplications for supplies. And during this time work was carried on with more or less regularity at fifty different stations, distributed from the Water Gap to Cape May.

A brief summary of the stations where the Presbytery ministered for the whole or a part of the time during these first

⁷ *Minutes of the Presbytery of New Brunswick*, see JOURNAL, Vol. VII, No. 3, p. 151.

three years may now be given. We shall follow the present presbyterial boundaries.

In the Presbytery of New Brunswick, as it is to-day, there were six stations. (1) New Brunswick,⁸ organized 1727, had Gilbert Tennent as its first pastor. The new Presbytery received its name from the church of its recognized leader. (2) Kingston,⁹ organized prior to 1732, was under Eleazer Wales as pastor. At first Millstone shared Mr. Wales' ministrations; in fact he was called to the latter place from Allen's Town in 1735, or before. (3 and 4) Maidenhead and Hopewell (Lawrenceville and Pennington), belonged at that time to the Presbytery of Philadelphia. Certain portions of these congregations were given leave by their Presbytery to get a supply where they might find one. They appealed to the Presbytery of New Brunswick, and upon the licensure of their first candidate, John Rowland, he was sent to supply the New Side portion of these congregations, before the schism had taken place, in 1738.¹⁰ (5) Later Mr. Rowland also supplied Amwell¹¹ (Amwell First), organized previous to 1737. The church building was located at the old cemetery, about a mile or so east of the present Amwell First Church. (6) Bound Brook¹² is the last station. James McCoy, the first elder enrolled at the first meeting of the Presbytery is claimed by Bound Brook; and there is ground for the claim in that he is again enrolled when the Presbytery met there the next year. There are evidences that the church was organized prior to 1700. The first minister bore the name of Romain.

In the territory of the present Presbytery of Monmouth

⁸ Robert Davidson, *A Historical Sketch of the First Presbyterian Church of the City of New Brunswick*, New Brunswick, 1852.

⁹ W. E. Schenck, *An Historical Account of the First Presbyterian Church of Princeton, N. J.*, Princeton, N. J., p. 14, note.

¹⁰ George Hale, *A History of the Old Presbyterian Congregation of "The People of Maidenhead and Hopewell,"* Philadelphia, 1856.

¹¹ J. B. Kugler, *The History of the First English Presbyterian Church in Amwell*, Somerville, N. J., 1912.

¹² C. J. Culp, *The Bound Brook Presbyterian*, Vol. I, No. 4, p. 3.

there were also six stations. (1) Freehold¹³ (now Old Tennent) was organized about 1690 as Wickatunk. Here John Boyd was ordained, December 29, 1706, the first presbyterial ordination in the colonies. He lived only a few months, and is buried at Wickatunk. The second pastor was Joseph Morgan, 1710-1729. The third pastor was John Tennent, 1730-1732; the revival began under his preaching. Upon his death, William Tennent, Jr., began in 1733 his pastorate of forty-four years. (2, 3 and 4) Shrewsbury,¹⁴ Middletown and Shark River; the first had an organized church about 1734; and Samuel Blair was pastor, 1734-1739. (5 and 6) Crosswicks is named in the erecting resolution; application was made for supplies at the first meeting of Presbytery, and when these were sent they were assigned to Allen's Town (Allentown),¹⁵ organized 1722, and to Cranbury Mill.¹⁶ Presbytery met at the latter place in 1739 to adjudicate a difference over a union church property held by Church of England people and Presbyterians; and the recommendation of the Presbytery was that the latter should sell out their interest and begin for themselves, and so the date of the organization of Cranbury First Church is placed in 1739.

In the territory of the present Presbytery of Elizabeth there were eight stations. (1) Basking Ridge,¹⁷ organized about 1720, had John Cross as pastor from 1732-1741. (2) "People of Pepack and other parts adjacent"¹⁸ formed another station. This neighborhood was named after Peapack Brook. It was in Bedminster Township, Somerset County. (3) Presbytery, in answering the above call sent supplies to

¹³ F. R. Symmes, *History of Old Tennent Church*, 2d ed.

¹⁴ Taylor, *Historical Notes of the Presbyterian Church of Shrewsbury*, N. J., JOURNAL, Vol. VII, No. 2, pp. 67-85.

¹⁵ George Swain, *Historical Discourse in Connection with the Presbyterian Church of Allentown and Vicinity*, Philadelphia, 1877.

¹⁶ J. G. Symmes, *The First Presbyterian Church of Cranbury*, Trenton, 1869.

¹⁷ J. G. Rankin, *The Presbyterian Church in Basking Ridge, N. J.*, 1872.

¹⁸ Rev. Samuel Parry, Stated Clerk of the Presbytery of Elizabeth, rendered valuable aid with reference to stations in Somerset and Hunterdon Counties.

"John Frazier's," who probably lived in Peapack Valley. (4) Presbytery also sent at the same time supplies to "Edward Barber's." It is thought that Mr. Barber lived in Lebanon Township, which is in Hunterdon County, separated from Somerset by the Lamington River. (5) Subsequently calls for supplies came for "Lamintunk" (Lamington), organized 1740, a neighborhood in Bedminster Township, named after the Lamington River. (6) Lebanon, a township in Hunterdon County, which then also included what is now Tewksbury Township, also called for supplies. (7) Later Readingtown, a township in Hunterdon County, is among these suppliants. (8) Bethlehem also asked for supplies. This, too, was a large township in Hunterdon County. Bethlehem Church, the oldest church in the township, located a mile west of Clinton, was organized 1730.

So rapidly had the work progressed in these parts that in April, 1740, a call¹⁹ was presented in Presbytery for the services of James McCrea, from "the people of Lametunck, Lebanon, Pepack, Readingtown and Bethlehem." The parish thus described, reached, approximately, from the Musconetcong Mountain on the north to the Sourland Mountain on the south, and from the Delaware River on the west to the Wachung Mountain on the east—a parish comprising three large townships and two neighborhoods thrown in for good count, and yet at that time the Presbytery could not spare a man like James McCrea to devote his entire time to so small a field. This refusal of the Presbytery gives a striking example of the way the Log College men managed to cover their many charges, giving each one a share of their ministrations.

In the territory of the Presbytery of Newton there were three stations. It was in the second year that the Presbytery broke into the regions north of the Musconetcong Mountain, unless Edward Barber, to whom a supply was sent in 1738, lived in the Musconetcong Valley, rather than in Lebanon Township. (1) It was in November, 1739, that a call for

¹⁹ *Minutes of the Presbytery of New Brunswick*, see JOURNAL, Vol. VII, No. 3, p. 142.

supplies came from "Muskinicunck" (Musconetcong). (2) Then in the following year a call came for supplies from "Mr. Green's," and from that time on this name appears in different forms, until at last it develops into Greenwich,²⁰ the mother church of the Musconetcong Valley, organized 1740-1744. (3) In 1740 there came a call for supplies from "Pahaqually." By some this name is associated with Pequally in the erecting resolution. And it is also thought that both of these names refer to Pahaquarry Township, Warren County, on the Delaware River, opposite the Water Gap. In 1905 this township had a population of two hundred and thirty people.

In the territory of the Presbytery of Lehigh there were two stations. While the Forks of the Delaware were not specifically included in the bounds of the new Presbytery, yet from the time the first call for supplies came to the Presbytery, in August, 1740, it was counted a part of the Presbytery of New Brunswick. The Forks comprised the territory between the west branch of the Delaware (Lehigh River) and the east branch (Delaware River proper). In this territory there were two Irish settlements. (1) The one was on the west branch, and was known as Craig's, and afterwards became Allen Township. (2) The other settlement was on the east branch of the Delaware, and was known as Hunter's, or Forks North, to distinguish it from Craig's, and is now Lower Mount Bethel Church. Formerly the Forks looked to the Presbytery of Philadelphia, but, possibly, finding the Presbytery of New Brunswick more alive to their needs they turned to the Log College men for help. To these two settlements William Robinson, one of the three ministers ordained by the Presbytery, began ministering in 1740.²¹

In the territory of the Presbytery of Philadelphia North,

²⁰ D. X. Junkin, *A Discourse Delivered on the Centenary of the First Presbyterian Church, Greenwich, N. J.*, Easton, Pa., 1875.

²¹ J. C. Clyde, *History of the Irish Settlement, Allen Township, Presbyterian Church*, 1879.

as now constituted, there were five stations. (1) Newtown,²² in Bucks County, was transferred from the Presbytery of Philadelphia in 1740, supplies being furnished regularly. (2) Tehicken²³ (Tinicum), was transferred from the Presbytery of Philadelphia at the same time as Newtown, and given supplies in connection with it. (3) Neshaminy²⁴ (of Warwick), had William Tennent as its first pastor from 1726, whence he came into the Presbytery of New Brunswick at the schism in 1741. The Log College was near by. (4) Abington²⁵ was organized in 1714 by Malachi Jones, who served as pastor fifteen years. The second pastor was Richard Treat, 1731-1773, who came into the Presbytery of New Brunswick at the schism, in 1741. (5) Norrington (Norriton)²⁶ called for supplies at the first meeting after the schism. This church was probably organized as early as 1714, and it is possible that the present building goes back to that time. It is probable that William Tennent, Sr., preached in this building. It is now associated with Providence, and is located between the latter place and Norristown. John Rowland went to Norriton and Providence upon leaving Maidenhead and Hopewell. A gracious revival followed. The grandparents of Dr. Archibald Alexander were converted under Rowland's ministrations. Thus the Lord used the aggressive evangelism of the Log College Presbytery in giving the first professor of Princeton Theological Seminary some of his godly ancestors. The Hamill family, long and honorably known in the Presbytery of New Brunswick, came from this old parish. Rev. Charles W. Nassau, the father of the Rev. Robert Hamill Nassau, D.D., served this parish as his first charge.

In the Presbytery of Philadelphia, at least one station

²² Thomas Murphy, *The Presbytery of the Log College*, Philadelphia, 1889, p. 265.

²³ *Ibid.*, p. 274.

²⁴ *Ibid.*, p. 219; D. K. Turner, *History of Neshaminy Presbyterian Church of Warwick*, Philadelphia, 1876.

²⁵ Thomas Murphy, *The Presbytery of the Log College*, p. 208.

²⁶ *Ibid.*, p. 202.

was supplied after the schism, and the best preachers were sent there. A building was erected for the accommodation of Mr. Whitefield, and from the time it was opened services were maintained every day for more than one year. It was located on Fourth Street, below Arch Street. The New Side people maintained worship in this building, and after the schism it was made a regular preaching station by the Presbytery of New Brunswick. Afterwards it became the Second Presbyterian Church of Philadelphia.²⁷

For a time the Presbytery sent supplies into adjoining territory. In the Presbytery of Chester, as now constituted, among the stations were the following: Forks of Brandywine, Nottingham, Great Valley and Fagg's Manor. In the Presbytery of Carlisle we have Paxton and Derry; in the Presbytery of Westminster, Leacock, Hopewell, Donegall and Little Britain. There were a number of other places supplied in this territory.

In the territory of the Presbytery of West Jersey, after the schism, supplies were requested by and sent to two congregations: (1) Greenwich,²⁸ whose deed for the church property is dated March 24, 1717, whose first minister was Samuel Black, and whose pastor, from 1728-1739, was Ebenezer Gould; (2) Cape May²⁹ (Cold Spring), the first pastor being John Bradnor, licensed, March, 1714, the church probably dating from this time.

In the territory of the Presbytery of New York, as at present constituted, the Presbytery of New Brunswick in these first three years of its history sent supplies to Staten Island,³⁰ in connection with Basking Ridge and New Brunswick.

Then, to make the record complete, mention must be made of Turkey (New Providence) and Rocksiticus (Mendham)

²⁷ E. R. Beadle, *The Old and the New, 1743-1876. The Second Presbyterian Church of Philadelphia*, 1876.

²⁸ A. H. Brown, *An Outline History of the Presbyterian Church in West or South Jersey, from 1700-1865*, Philadelphia, 1869.

²⁹ D. L. Hughes, *Historical Address on the One Hundredth and Seventy-fifth Anniversary of the Origin or Founding of the Cold Spring Presbyterian Church, Cape May County, N. J., September 26, 1889*.

now in the Presbytery of Morris and Orange. The erecting resolution placed them in the Presbytery of New Brunswick, but the following year, upon their own request, they were transferred to the Presbytery of New York. Turkey was organized 1737. The one hundred and seventy-fifth anniversary was celebrated October 13, 1912. The original name is a translation of the Indian word. Rocksiticus was organized in 1735.⁸¹

In the above survey there are no less than fifty stations where the Presbytery of New Brunswick did missionary and pastoral work during the whole or a part of these first three years. These stations are now distributed in no less than thirteen presbyteries. And account is not made of Gilbert Tennent's tour into New England nor of the work done by the Presbytery in Virginia, in response to urgent calls.

Gilbert Tennent and his associates have been criticized, and that justly, for some things that they did; but in the light of this survey of the herculean work of this little band of halftrained men, in laying and strengthening the foundations of scores of churches scattered from the Water Gap to Cape May, may the present generation, as it reviews the neglected story of their service, give them their due, far too long withheld, and emulate, amid the changed conditions of the twentieth century, the faithfulness, the zeal and devotion of these heroic pioneers of the colonial period in the history of our Church.

⁸⁰ In article I (JOURNAL, Vol. VI, No. 6, p. 220) an error was made in stating "but the Presbyterians failed to get a permanent organization." See Wilbur Fisk Wood, *The Origin and Growth of the First Presbyterian Church of Edgewater, S. I.*, 1894.

⁸¹ D. Irving, *Decennial Sermon, Before the Presbytery of Morris and Orange, September 20, 1881*, p. 15.

THE DIARIES OF THE REV. SETH WILLISTON, D.D.
1796-1800.

EDITED BY THE REV. JOHN QUINCY ADAMS, D.D.

Seth Williston was born in Suffield, Conn., April 14, 1770, and was graduated from Dartmouth College, 1791. He received the degree of D.D. from Hamilton College in 1838. He was licensed by the North Association of Hartford in 1794, and in 1796 was sent into "the Chenango Country" as a licentiate by the General Association of Connecticut, and located at "Patterson's Settlement," now Whitney's Point, in the town of Union, Broome County, not far from the junction of the Otselic and Tioughnioa rivers, "the second Forks of the Chenango." From this settlement as a center he sought to reach and explore the surrounding country. In *The Theological Magazine or Synopsis of Modern Religious Sentiment on a New Plan*, Vol. II (1797), page 159, a letter from Mr. Williston is printed giving some account of his work after he had been "in this wilderness about four months." He writes: "I found a few of the Lord's people here. It was a matter of joy to them to have the gospel preached among them. It is about five years since this settlement began—there are now about seventy families in it." He then writes of the beginnings of what promised to be a religious awakening. This letter is dated, "Settlement at the Second Forks of the Chenango, Nov. 21, 1796." In the same volume, page 399, is another letter, dated, "Middletown, Conn., May 27, 1797," in which he says: "I left the Chenango the beginning of this month, and expect to return there toward the close of the next. The revival of religion, of which I gave you some account last November, continued to wear a pleasing appearance when I left the Chenango."

Mr. Williston was ordained June, 1797, by the same Association which licensed him, and returned to Patterson's where he organized a church near the close of 1797, or early in 1798, one of the first churches in the state west of the Catskills

and south of Utica. Upon the organization of the Connecticut Missionary Society in 1798, he received an appointment as a missionary to "the Military Tract" in the "Genesee Country." This "Tract" was so named because it was set aside by the state in 1782-83 to pay the bounties of the soldiers from the State of New York who served in the War of the Revolution. It included the present counties of Onondaga, Cayuga, Seneca and Cortland, the greater part of Tompkins, and portions of Oswego and Wayne. The Indian title was extinguished by purchase in 1788-89, and at once settlers began to take up the land. Mr. Williston's first appointment was for four months and for the county of Onondaga, which then included the whole of "the Military Tract." Here he labored from about September 1st to the end of the year, extending his journeys into the counties of Tioga and Chenango. In the report of his labors, he says: "There are but few churches in the county, and no stated ministers of our order. There is a great want of some able, pious, zealous men, to fix down in different parts of the county, as ministers of the gospel. Three or four such might be extensively useful. We are afraid to establish churches, while there are no shepherds within call to feed and lead them." (*Hotchkin's History of Western New York*, page 43.)

In 1799, Mr. Williston, with others, spent some time on this field in the service of the same society, extending his labors into Ontario County. These labors were more or less continuous till the close of 1800, his general field being designated as the western counties of the state, a much larger territory than is now included in "Western New York." *The New York Missionary Magazine and Repository of Religious Intelligence for the Year 1800*, Vol. I, page 35, contains an "Extract of a Letter from the Reverend Seth Williston to C. Davis, dated Ontario County, State of New York, April 29, 1799." He speaks of quickened interest in Bristol, Bloomfield, Pittstown and Charlestown. "And there is a very pleasing and uncommon attention to public worship in Canandarqua [Canandaigua], the capital of this county, and one of the most flourishing towns in the western part of the state."

In Vol. II, page 321, of the same magazine, is printed "A Second Address from the Trustees of the Missionary Society of Connecticut," etc., in which there is an extended reference to Mr. Williston's labors. He "recommenced his missionary labors the beginning of October, 1799. A particular account of his services to the latter end of February, 1800, has been received, an epitome of which follows." "He began his mission in the neighborhood of Fort Stanwix; thence he went northward to Shaler's patent, and other settlements on Black River. After spending a little time here, he proceeded southward and westward to the counties of Delaware, Chenango, Cayuga and Onondaga. In these counties he continued through the winter, spending the most of his time in places where there appeared to be an awakening, particularly in Milton." He had frequent interviews with other missionaries and conferences as to the best plans for carrying on the work. "Mr. Williston continued through the year as a missionary in the western counties of New York."

Volume III, page 453, of the same magazine, contains "A Narrative on the Subject of Missions, etc., of the Missionary Society of Connecticut to the close of the year 1801," and this has further statements regarding Mr. Williston's labors. From February, 1800, to the end of the year, "he labored chiefly in the counties of Onondaga, Cayuga, Ontario and Tioga. . . . From the first of March to the middle of December, he spent 36 weeks in the service of the society; during which time he preached almost every day, and attended conferences as opportunity presented. He visited from house to house; catechised and instructed children, in public and in private; attended funerals, and visited the sick. He formed one church at Camillus; admitted 17 persons into churches already formed in different places; administered the Lord's Supper 6 times; and baptised 3 adults and 52 children. . . . In the early part of the year 1801, Mr. Williston spent four weeks in the counties of Tioga and Otsego; and performed a short tour of about three weeks to the settlements on Black River. . . . In the spring he made a visit to Connecticut, and in May returned to Lisle, in Tioga

County, to take the pastoral charge of the people of that place, for three fourths of the time, by consent of the Board of Trustees, and to labor as a missionary the other part of the time. During the summer and fall, he made four short circuits, amounting in the whole to eight weeks, in the counties of Onondaga, Cayuga, Chenango and Tioga, in the state of New York, and in the county of Luzerne, in the state of Pennsylvania. In these circuits he visited some settlements where there had never before been any preaching; he daily preached lectures; and performed other ministerial services, as opportunity presented, or occasion required."

Volume IV, page 165, contains the Address of the same society for the year ending 1802, which says that "the Rev. Seth Williston performed several short missionary tours, in the western counties of New-York, amounting in the whole to 15 weeks. The rest of the time he labored as a stated pastor at Lisle. . . . About the middle of November, Mr. Williston entered on a mission of ten weeks to the counties of Luzerne and Wayne in Pennsylvania."

The church records say that "the First Congregational Religious Society of Lisle was *by law* organized on May 2nd, 1803, and it was voted to reinstall the Rev. Seth Williston as pastor." From this time he gave his entire services to this church till his resignation in 1810.

July 4, 1810, Mr. Williston was installed as pastor of the First Presbyterian Church of Durham, Greene County, where he remained till 1828 or 1829. He did not assume another pastorate, but engaged in evangelistic work, supplying various churches as opportunity offered, among them the Congregational Church of Norwich for a period of two years and the Presbyterian Church of Owego, 1846-47. He retained his home in Durham till after the death of his wife, August 3, 1849. Mrs. Williston was Mrs. Sibyl Dudley, *née* Stoddard, born in Stockbridge, 1766, and was married to Dr. Williston, May 8, 1804. Dr. Williston died at Guilford Center, March 2, 1851. At the time of his death *The Religious Recorder* said that "probably no man in the state of New

York has assisted in the organization of so many churches in the new settlements."

Dr. Williston was a gentleman of the old school, a Hopkinsian in his theology and the author of several books noted in their day, among them *An Address to Parents*, *Lectures on the Moral Imperfections of Christians* and *Millennial Discourses*. Dr. Fowler, the author of *Presbyterianism in Central New York*, says: "I met him in the decline of life. . . . Tall, slender and dignified, with the manners of a patriarch and the spirit of a saint, he made the deepest impression of venerableness upon me I ever received."

The diaries which have come into the temporary possession of Auburn Theological Seminary through the kindness of a grandson of Dr. Williston, number fifteen—they are only a portion of the total number—and are small home-made "pass-books," of from twenty-four to forty-eight pages, varying slightly in size but about four by six and one half inches. They are a daily record from February 15, 1796, to February 19, 1800, and are written in a small plain hand with many arbitrary abbreviations. They make a note of the places Mr. Williston visited, the homes where he was entertained, the principal people whom he met, the sermons he preached and often the number present, and many other items, as will appear in what follows, of more than personal interest. Like all such venerable diaries, however, they also have much to say about the spiritual experiences of the writer, and represent him as somewhat pessimistic much of the time regarding his own spiritual state. This was often due, as his own statements show, more to a severe attack of indigestion or some other physical ailment from which he frequently suffered or from overwork, than from a low spiritual life. It seems best to omit most of these references and meditations. What is here given will be in the exact words of the diary, unless otherwise indicated, but it has not been thought necessary to indicate with the usual marks the places where more or less is omitted. The narrative is arranged continuously, and where there are days which have no record here it is because the diary for those days contains no item appropriate for print.

Of course it need scarcely be said that these are private diaries, and were not written for the public. The record as printed here begins with his start from Windsor, Conn., on his long journey to "the Chenango."

(The editor of the diaries wishes here to make a general acknowledgment to a large number of correspondents who have so courteously helped him in many ways in preparing them for publication. He will be very grateful if his attention is called to any mistakes in the notes, or any additions which might be helpful to the understanding of Mr. Williston's work. He has been deeply impressed with the intellectual and spiritual greatness of this man to whom the parts of the state where he labored owe so much.)

(Windsor, Conn.) Sat. 9, (July, 1796.) In the morning at 8 I set out on a journey of 240 miles to Chenango in the State of New York, with the design of preaching there. I rode to Granville before dinner. Put up at Mr. J. Bates. P. M. I read a pamphlet or two, etc.

Sab. 10. Pleasant and cool. Felt pretty stupid in the morning. A. M. I preached from Micah 6: 3. Had no liberty. It did not seem like preaching. At noon I went to Mr. D. Parsons'. P. M. I preached from Deut. 10: 19. I had a little more liberty, but I made some blunders which somewhat confused. I preached from short notes. In the evening company called in and we had agreeable conversation upon serious subjects.

Mon. 11. I set out for Stockbridge, called at Col. Robinson's—it rained hard. I tarried all day. Mr. Bogue spent several hours there. We disputed too much. I did not feel right. At night read a sermon of Doct. Robbins¹ which entertained me. Was treated very kindly at this house.

Tues. 12. I rode to Stockbridge. I oated my horse at Col. Norton's, Loudon. Dined at Fowler's Bethlehem. Rode thro'

¹ Probably Ammi Ruhamah Robbins, 1746-1813. Born at Branford, Conn., graduated from Yale, 1760; pastor, Norfolk, Conn., 1761 till his death. Published sermons, etc.

Hop-brook. Arrived at Doct. West's² about 6 P. M. Found Mr. E. Edwards³ of Chenango at Stockbridge ready to depart.

Wed. 13. A. M. I walked down the street with Dr. West upon business—returned—called at Dr. Sergeant's. After dinner I wrote a letter to Mr. Curtis⁴ of Williams College. Walked down street with Mr. Sergeant. Called at Esq. Woodbridge's to see Joseph. Drank tea at Esq. Edwards. Called at Dea^a Nash's. My mind has been a little more solemn to-day than of late. Last evening I read an account about the Missionary Society in England which is animating.

Thurs. 14. I breakfasted at Esq. Edwards' & at 8 o'clock I set out in company with Mr. E. Edwards & Mr. Jewet a workman for the west branch of the Chenango by the way of Albany. We bated at Booth's in New Canaan, N. Y. We ate in Philipstown at Strong's. We lodged at M'Kown's 6 miles from Albany.

Fri. 15. Before breakfast we rode into Albany—crossed the Hudson—Breakfasted at Trowbridge's. Bought a pair of shoes for which I gave 2 Dol. & a quarter. I had no time to take a view of the city. It is a large town, some parts of it look well. From Albany we rode to Skenectady, 16 miles to dinner. This is a considerable trading town built very meanly in Dutch fashion—it has 3 churches & a college. After dinner we rode to Brent's in Florida where we lodged.

Sat. 16. We breakfasted at Brent's. After this we rode to CanaJoharry 18 miles. Yesterday afternoon & this forenoon we have ridden all the time upon the bank of the Mohawk, a very pleasant road. We dined at Dwight's—he is a brother of Dr. Dwight. He loves to talk—he uses Scripture very fool-

² Stephen West, 1735-1819, graduated from Yale, 1755. He succeeded Jonathan Edwards at Stockbridge in 1759, and remained there till his death. Till 1775, he preached to the Indians in the morning and to the whites in the afternoon, after this to the whites only. He was a pioneer in the organization and operation of various missionary and charitable institutions.

³ A grandson of Jonathan Edwards, and it was at his request that a minister had been appointed to the Chenango country.

⁴ Probably Moses Sheldon Curtis, of the class of 1798.

ishly in order to make people laugh—remember to guard against this sin. While we were there we heard cursing and swearing. P. M. we rode to Cherry Valley 14 miles. There we put up over sabbath with Esq. Edwards, a brother of Mr. Edward Edwards with whom I journeyed. There I lodged two nights under the character of preacher & was not asked to pray in the family.

Sab. 17. In the morning I found some retirement in the woods. When I fall into such a family on the sabbath I chuse to be alone as much as possible. A. M. I preached from Gen. 16:13. I felt no (liberty) to preach. Took dinner with Mr. Spalding, the Preceptor of the Academy, who is also a preacher from Ashford, Conn.⁵ P. M. I preached from Prov. 13:15. I had more liberty in the exercises this afternoon. I spoke all day to a small number of people. They had but little notice, & many were engaged in saving their hay. After meeting I went to Esq. Edwards'—Mr. Spalding & his wife & Mrs. Waldo came there. We were able to manage the conversation so as to give it a serious turn.

Mon. 18. Between 7 & 8 we got on our way. We halted in Cooperstown, a pretty little settlement on Otsego lake at the head of the Susquehannah. There I saw Mr. Mosely⁶ & Mr. Nott candidates for congress. From Cooperstown to the Butternuts we rode in a pretty hard rain some of the way. We lodged at Marsh's.

Tues. 19. Before breakfast we crossed the Unadilla & breakfasted at Hall's a quaker. After breakfast I had some comfort in a few minutes retirement. A little after noon we arrived at Hovey's settlement upon the east branch of the Chenango. I spent two or three hours with Mr. Tracy, who

⁵ Solomon Spalding, 1761-1816, a graduate of Yale, first principal of the Cherry Valley Academy, in later life left the ministry on account of health and engaged in business. He wrote a romance entitled *The Manuscript Found*, which he delighted to read to his friends. Many believe this to be the basis for the Book of Mormon.

⁶ "The first regular clergyman, who had any engagement to officiate in Cooperstown, was the Rev. Elisha Mosely, who was employed for six months. This was in the year 1795." (Livermore's *History of Cooperstown*.) Was it he whom Mr. Williston met?

was formerly a candidate. P. M. we rode to Sharpe's where we lodged.

Wed. 20. We had a very bad piece of road—we went to the lower forks of the Chenango, then we followed it up 9 miles & then we arrived at Gen. Patterson's the place of our destination, from Suffield a week & 5 days, from Stockbridge a week. Gen. Patterson's settlement is in the town of Union at the upper forks of the Chenango.⁷ I have been preserved thro' a long & somewhat perilous journey, & none of my bones are broken, & no evil accident has befallen me. I ought to erect a monument to divine goodness & inscribe upon it, "hitherto hath the Lord helped." I have reason to lament that my mind has been in a barren frame thro the journey. May the Lord in his great mercy awake me out of sleep! & make my entrance into this wilderness a blessing! It is but five years since the first settlements here.

Thurs. 21. Read some in Strong's Inquiry.⁸ This piece pleased me. It seems to me as if his scheme would bear. Read some in newspapers & spent considerable time in conversation with Mr. Hulford. Mr. Seymour spent the evening with us.

Fri. 22. This morning I tried the cold bath, the river being by the door. Read in Flavel.⁹ This seemed to make me feel a little, especially his serious & seasonable caveat to saints. At even I took a solitary walk for meditation.

Sat. 23. I read in Flavel's Husbandry spiritualised. This

⁷ Brigadier General John Patterson, his title won in the Revolutionary War, came from Berkshire County, Mass., in 1791. "Patterson's Settlement" was near what later became Whitney's Point. Mrs. Patterson was the daughter of Deacon Josiah Lee, who, with his wife and daughter, came to the settlement about the same time. The first religious service there was conducted by Deacon Lee. General Patterson died in 1808, aged sixty-four.

⁸ Cyprian Strong, 1766-1811. A Congregational clergyman of Connecticut. Published sermons and *An Inquiry Wherein the End and Design of Baptism, etc., are Particularly Considered and Illustrated* (1793). Also *A Second Inquiry Into the Nature and Design of Christian Baptism* (1796).

⁹ The well-known English Presbyterian divine, John Flavel, 1630-91, author of several books.

contained food for the soul. P. M. I reviewed sermons for to-morrow.

Sab. 24. I preached the first sermon in Union from Jer. 6:14. Gen. Patterson's barn served us for a meeting house. I had a congregation of about two hundred souls. P. M. I discoursed upon the building up of Zion from Psalm 102:16-17. Scarcely a professor of religion in the congregation, but they gave a very decent attention. I could discern two or three who seemed to listen. After meeting I was myself fed by reading the works of good Mr. Flavel. In the evening I found a man who gainsaid my doctrine. He seemed to credit Dr. Franklin more than Jesus Christ.

Mon. 25. This afternoon the committee for this settlement agreed with me to preach among them two months. I walked with Mr. Edwards to his house a distance of 5 miles. There I spent the night. And what is a little uncommon I was shown the bed where to sleep but nothing said about a prayer in the family. On what ground do I tread? This case has never occurred to me before in any place where I have been preaching.¹⁰ What opposition have some men to prayer. Lord, destroy that opposition in this case, I humbly pray Thee! This evening I had an agreeable retirement in the woods. Blessed be God, I may pray alone even if I am among heathen!

Tues. 26. I spent the day at Mr. Edwards still without prayer. I spent some time in looking over Mr. Edwards' library, from which theology is almost entirely excluded. It differs widely from my good friend Dea^c Smith's, whom I earnestly remember still. I read some in Peter's history of Conn.¹¹ I read some in Peter Pindar,¹² who seems by his

¹⁰ See record for the 16th.

¹¹ Samuel Peters, 1735-1826, an Episcopal clergyman, born in Hebron, Conn.; spent much of his time in England, but died in New York City. Author of a *General History of Connecticut, by a gentleman of the Province*, London, 1781. It is full of improbable anecdotes. It contains the so-called "blue laws" of the New Haven colony, an invention of Peters.

¹² "Peter Pindar," John Wolcott, M.D., and a clergyman, born in

writings to have a great contempt for his king and his God. While I laugh at his wit, I pity the man. I think his book calculated to pull down that dread and awe of royalty, which exists in the mind of the vulgar class of subjects. I think them also calculated to injure the cause of piety & morality. I drank tea at Maj. Manning's. Here I tried to introduce some serious discourse, but I found it difficult. I again lodged at Mr. Edwards'.

Wed. 27. A. M. I returned on foot to my lodgings at Gen. Patterson's. On my road I saw two deer at a little distance in the edge of the woods. This is the first time I ever saw this animal while living. I just called at Capt. Patterson's. My bilious complaints are as bad now as they have been at any time. I drank tea at Mr. Seymour's.¹³ While I was there Col. Stoddard of Chokonut & his wife & Mrs. Higby came there. We had a little conversation upon some religious subjects which was reciprocal. The Lord be praised that there are some to be found who yet make mention of his name.

Thurs. 28. Rainy. It rains almost every day, so that there is no time to get in the hay. I began to read Ramsay's

Devonshire, England, 1738-1819. Voluminous author of poetical satires, etc., noted for their fluency, wit, point and vigor. He "was always ready to libel kings, lords or commons, without mercy," and at one time the ministry persuaded him to keep silence by the payment of three hundred pounds per annum. He had a famous "passage-at-arms" with William Gifford, the editor of *The Quarterly Review*. Wolcott's was a vain and unprofitable career.

¹³ Elijah Brown, General Orange Stoddard, General Moses Ashley, Captain Raymond and Colonel David Pixley, were the commissioners "to treat with the Indians for the purchase of the territory (the ten Massachusetts towns), which was effected at a second meeting with the Indians at the Forks of the Chenango," probably in 1787. (Hotchkiss's *History of Western New-York*, p. 53) "Brown's Settlement," near Newark Valley, took its name from the first of these commissioners, and was settled by emigrants chiefly from Stockbridge. David Seymour came from Norwalk, Conn., to Patterson's in 1792. His son, John, married a daughter of General Patterson. John Seymour, also from Norwalk, 1792, married Mary Stoddard from Stockbridge.

History of the American Revolution.¹⁴ At even I had some enjoyment in conversing with old Deacon Lee.

Fri. 29. I pursued Ramsay's history with avidity. A little before noon, Mrs. Stoddard, Mrs. Higby & Mrs. Dudley called at my lodgings. We renewed the religious discourse which we began the other evening at Mr. Seymour's. P. M. I worked some among the hay, & wrote some.

Sat. 30. In the morning I read some in Ramsay's history, which so engages my attention that I know not how to leave it. I spent the day chiefly in completing a sermon from Acts 8:23.

Sab. 31. I preached A. M. from Acts 8:23. P. M. from I Cor. 9:24. The people gave decent attention & nothing more. This morning I was highly delighted in reading a sermon of Mr. Flavel upon Christ's last intercessory prayer for his people—these are blessed truths & well spoken. I bless God for this sermon. The evening I spent at Mr. J. Seymour's.

Mon. Aug. 1st, 1796. Read in Ramsay's history—it engaged my whole attention. If it had not been the Lord who is on our side. P. M. I did a little among the hay for my health.

Tues. 2. Read 150 pages in Ramsay's history. Spent an hour or two among the hay for my health. Found a mandrake which answered the description of those, Song 7:13. Feasted on berries. The weather is pleasant after a long time of disagreeable, cloudy and rainy weather. On this account

¹⁴ David Ramsay, M. D., 1749-1815. He was graduated from Princeton and settled in Charleston, S. C., where he became a celebrated physician, an active supporter by pen and otherwise of the cause of the Colonies, and saw much legislative service. He was a member of the Continental Congress, 1782-86. He wrote many books, among them, *History of the American Revolution*, Philadelphia, 1789, which was considered a very able and reliable work. Also *Universal History Americanized; or an Historical View of the World, from the Earliest Records to the Year 1808*, twelve volumes, Philadelphia, 1819, and *A History of the United States, from Their First Settlement as English Colonies, in 1607, to the Year 1808*, in three volumes, Philadelphia, 1816. These works, specially the latter, had a large circulation for the day.

pleasant weather seems more pleasant. So in Christian experience.

Wed. 3. P. M. I wrought among the hay for exercise. Went on with my history.

Thurs. 4. I rode six miles with Mrs. Stoddard & Mrs. Higby to aid them on their way home—in this time had considerable religious discourse with Mrs. Higby but I did not enjoy much satisfaction—all is not right within. On my return I called at Gen. Hide's & at one of his son's.¹⁵ I felt guilty when I left the house that I had done & said nothing for God or for souls. Last night there was frost in some places.

Fri. 5. I finished the reading of Ramsay's history of the American Revolution, which has been very entertaining to me. Some of the closing scenes of the war were very affecting, especially Gen. Washington's parting with his officers & his delivering up his commission to Congress. I began a letter to Brother Huntington.

Sat. 6. I wrote a sermon in short notes upon Psalm 24:1.

Sab. 7. Pleasant. A. M. I preached a sermon from Psalm 24:1, & P. M., Num, 35:27. I had considerable liberty both parts of the day. P. M. I observed something like solemnity in the countenances of some of my hearers. Just at sundown, I had an agreeable time in the woods alone, & yet I thought I was not alone.

Aug. 8th, Mon. I am now in Gen. Patterson's family upon the south bank of Chenango. To-day I began to use turpentine pills for my bilious complaint. In the afternoon I visited at Mr. Clark's & at Mr. Beach's. Mr. Beach & his wife are professed Methodists. In the morning I felt a desire that a blessing might attend this visit. I repeatedly asked this of God, & I think God showed himself a prayer hearing God. The visit was agreeable. By conversing, it seemed that we derived some advantages, so that we harmonized more

¹⁵ Major Chauncey Hyde came from Lenox, Mass., to Patterson's about 1793. Major General Caleb Hyde, father of the major came about 1795 to what was called "Hyde's Settlement." He was a brigadier during "Shay's Rebellion," and later a major general of the militia.

when we left off than when we began. I borrowed Mrs. Rowe's *Devout Exercises*¹⁶ & *Young Night Thoughts*¹⁷ of Mr. Beach. This has been a pretty comfortable (day), but at the close of it I wounded my spirit by the commission of a sin which most easily besets me. I hope that the Lord gave me repentance. I do not think this is the only sin which I committed.

Tues. 9. A. M. read Newspapers. There are great over-turnings in the world. The Lord reigns, & he sets up and puts down whom he will. May I have a spiritual eye that I may see him in all his providences. P. M. I was entertained with the bold & striking sentiments & expressions of Young. I began a letter to my mother.

Wed. 10. P. M. I wrote upon I Cor. 16:22.

Thurs. 11. In the morning I had a hard pain in my head. But at 10 o'clock I set out for the north part of the settlement to preach a lecture. At 4 I preached a lecture at Maj. Coe's from I Cor. 16:22. I felt dead. Some seemed to attend. After lecture I went to Mr. Coudry's. There I lodged, but I could not sleep. Little insects, if commissioned by God, can take away all our comfort. Perplexing thoughts and gloomy meditations kept passing through my mind, and I was glad when it was morning. But, O, if I once lie down in hell, there will be no morning.

Fri. 12. I took breakfast at Capt. Whittlesey's. At 9 o'clock I set out for home. I made a stop at Mr. Slosson's. I got home about noon. The weather is warm. This afternoon I wrote a letter to my friend Griffin.

Sat. 13. I wrote a letter to my brother Wm at Symesbury & finished one for brother Griffin.

¹⁶ *Devout Exercises of the Heart, in Meditation and Soliloquy, Praise and Prayer*, revised by the Rev. Dr. Isaac Watts, 1738. Elizabeth Rowe, née Singer, 1674-1737, was a voluminous writer of poetry and prose, "a doctrinal Calvinist," and a friend of Bishop Ken, Dr. Watts, Matthew Prior and others.

¹⁷ Edward Young, 1684-1765, author of many books, but known chiefly for a "sermon preached from a graveyard," the long didactic poem, entitled *Night Thoughts*.

Sab. 14. I preached all day from Acts 24:25. These sermons have, I believe been heretofore blessed. I am sensible that I had laid considerable dependence upon them now, but I was disappointed. The Lord is right in all his ways. After meeting was cheered by reading Night Thoughts. Read Flavel's Touchstone of Sincerity. At even I was in the woods alone, when a bear came within a few feet of me. He then retreated two rods & stopped, but when I moved he fled. I never saw a bear wild before, he looks something formidable. But I was safe under divine protection.

Mon. 15. In the morning I looked over seven Albany & New York papers for news. Wrote a letter to Mr. John Kent, Dorset. At even I called to see two of the neighbors, had a freedom in recommending religion to them. Had agreeable reflections upon some Scripture as I was walking. The natural world turned preacher to me. I love to hear its lectures.

Tues. 16. Spent a part of the day in reading papers. There are two parties now in our land denominated Federalists, who are by the opposite party called Aristocrats—and another party, who denominate themselves democrats or republicans, these by the other side are called anti-federalists. These two parties have each their newspaper magazines, which they are loading & discharging with great virulence. From reading both sides I declare myself pleased with neither. I wrote a letter to Mr. Higgins Rupert.

Wed. 17. I rode in company with Gen. Patterson & Mr. Edwards through Chenango to Chokonut upon the Susquehannah. We stopped & got some dinner at Heler's; there I saw an old man, who talked so much about being priest-ridden in Conn., where the clergy always sent the people to the Bible, that he raised my anger. I was ashamed of it & hope I was made to sorrow for it. I see by this that my anger is not yet rooted out. Put up at Col. Stoddard's at Chokonut.

Thurs. 18. Was affected with reading Mrs. Rowe's devout exercises. P. M. I preached a lecture at Esq. Spalding's barn in Chokonut from Gen. 18:14—Is any thing too hard for the Lord? I had but little freedom or sweetness in these

exercises. The people were unmoved & so was I. After this I rode home with Mrs. Higby 3 miles.

Fri. 19. I had a good time in retirement & in family worship. I spent an hour or two at Mr. Kelsey's, where I saw Mr. Rockwell & his wife—here I had a little Christian discourse—we prayed and parted. The Lord be thanked for this day thus far! It was mentioned that these banks were not far from where Mr. Brainerd used to ride to visit the Indians¹⁸—this brought to my mind the fervor of soul which distinguished that eminent servant of God. I was then led to meditate upon his present employment. Mr. J. Edwards came then into my view. I thought those two kindred spirits were happy in each other's friendship in heaven. They can gaze & love & discourse & praise God & be humble still. O that I might aspire after that blest abode!

I dined at Winship's. There I saw, conversed & prayed with a woman, who to all appearances is on the brink of eternity. I felt unable to discourse. I have no skill to discover the spiritual condition of the patient. Lord, I beg to be taught! Had a pretty dull time while I rode to Owego. I arrived there a little before night & put up at Maj. Pixly's. Immediately fell into discourse of the most agreeable kind with Mrs. Pixly.¹⁹ Slept none, or next to that being disturbed by creatures much smaller than myself. They take away my sleep & my ability to think.

Sat. 20. Read a little, conversed some & wrote some. The weather very warm. This night slept upon the floor to avoid those creatures with whom I got acquainted last night.

Sab. 21. I slept till late this morning. I ate too much breakfast for the sabbath, which is a disadvantage to me. Memento. I preached both parts of the day to the people

¹⁸ David Brainerd visited the Indians on the Susquehannah in October, 1744. Probably this is the visit referred to.

¹⁹ In *The Connecticut Evangelical Magazine and Religious Intelligencer*, Vol. I, p. 364 (1808), there is a letter from Mr. Williston about Mrs. Pixley, and also the funeral sermon he preached at her burial. She died February 8, 1808. She was a woman of beautiful Christian character.

of Owego from John 3:3.²⁰ P. M. I indulged in more than common liberty. I made no use of my notes.

Mon. 22. At breakfast I took a part of a cup of coffee extraordinary to gratify my appetite—this proved too much for my body, consequently too much for my mind, my spirit was wounded. I record this to humble my proud spirit when I remember my shame. Rode in company with Doct. Tinkurn²¹ up the Owego Creek. I preached at Mr. Slosson's in Brown's settlement afternoon to a few persons from 2 Pet. 3:1, a new sermon without notes. Found a few persons there who seemed to relish truth. These people are almost every one of them from Doct. West's society, Stockbridge. I seemed to long to have this a little sanctuary for religion. It seemed that they might have a happy society here. Lord, pour down thy spirit upon them! I went home to lodge with Mr. Bemont. He is in a flourishing condition, he is agreeable, but he does not pray in his family, neither will he ask me to pray.

Tues. 23. In the morning I urged Mr. Bemont to the duty of family prayer. He seemed to acknowledge the duty, but yet never asked me to pray. How unwilling are men now-a-days to pray! I pray, Lord, pour out a spirit of grace & supplication! Bless this family & speedily set up thy worship here! I was hospitably entertained. I took dinner with Mr. Bailey & his wife, a young pair. She is a member of Dr. West's church. After dinner I lost my way in riding to Mrs. Brown's, where I preached a lecture from Ezek. 37:3-4. I lodged at Mrs. Brown's. They were going to bed without prayers & I got courage to speak. I did not sleep well.

Wed. 24. At 12 o'clock, I entered upon a traceless path thro' the woods from Owego Creek to Mr. Edwards, a dis-

²⁰ James McMaster was the first settler on the site of Owego, 1785. Soon after Col. David Pixley settled about a mile further west. In 1790 the Revs. Nathan Kerr & Joshua Hart preached in Owego, Elmira, etc. So far as can be learned Mr. Williston was the next minister to preach in Owego.

²¹ Probably Samuel Tinkham, M.D., the first physician to locate near Owego, 1793, who died 1804.

tance of about 8 miles. I had a Mr. Ball for my guide. We had not entered more than a mile into the woods before there came up a hard thunder shower. In a very (few) minutes I was thoroughly wet. We had to encounter other difficulties beside the rain, for we came across hurricane ground, which made it very difficult to get my horse along. This was a pretty uncomfortable afternoon. My attention was constantly taken up in picking my way among the windfalls & the brushes, so that I had very little time for meditation, if my mind had been in a mood for it (which it was not.) By this cross-road I saved as much as 40 miles travel; & I think I did not save much—we were six hours out, we got in just before sundown, we began to be apprehensive that we might be obliged to lodge in the woods. But thro' a kind providence, we arrived at a hospitable inn, Mr. Edwards', in good season, having received no material hurt. At Mr. Edwards I was gratified in their having prayers in the family. This has been Commencement day at Dart. Coll. I have had a pretty rough Commencement. It is very comfortable to be dry after having been wet.

Thurs. 25. I rode to my lodgings at Gen. Patterson's. Felt glad to get home. Mr. Brainerd said that eating & drinking was a low kind of happiness for him. I wish I could say so! I do not eat great meals, but I eat too much, & desire more. I view this as one dark symptom against me—and this is not the only one which appears dark—I am afraid to die.

Fri. 26. Took steel dust to-day for my health. Felt worse than common in body & mind. P. M. I went to gather some blackberries. In gathering these I learned two lessons, which relate to human life. First, I could not gather them without going thro' the briers & exposing myself to be scratched by them: so it is with sublunary enjoyments. Secondly, The largest, ripest & most promising berries would many of them drop off as I reached my hand to pluck them. Does not this apply to some of our dearest comforts in life? How do they elude our grasp? They invite our attention & steal our hearts, & then disappear & leave us to mourn. To-day I visited a

man sick with the fever & ague—he seemed to be in great distress. To-day, I wrote a letter to Dr. West.

Sat. 27. Finished reading Flavel's Touch Stone. Spent some time in meditating upon John 3:6-7.

Sab. 28. I preached A. M. from John 3:6, first clause of the verse. P. M. John 3 last clause of the 6th & the 7th verse. In the morning I endeavored to prove depravity to be total. In the afternoon the necessity of regeneration. Had a considerable freedom both parts of the day. After meeting I began to read Bunyan's Holy War.²² This is the first of my ever reading any of Bunyan's works. To-day I sent a letter to Doct. West, one to brother Huntington, & one to my mother.

Mon. 29. I went into the woods to assist in opening a new road from this settlement to one upon Owego Creek. Spent all the day in hard labor with the ax. To the laboring man every bitter thing is sweet. My mind was pretty much occupied with the business I was upon. I feel more engaged in getting a road in this place, on account of my intention to spend some time in preaching in that settlement on the Owego. When night came on the company built a camp intending to spend the night in the woods. As I had never lodged in the woods, I thought I would encamp with them & try the common fare of the company: there is a propensity in man to make trial of that which others have tried. Beside I was so tired that I dreaded the thought of walking three miles to find shelter. I therefore lodged in the woods, but I did not sleep much. The night was cool & we had not a blanket in the company, & I found it difficult to keep from freezing. In the evening we sang some psalms & prayed together.

Tues. 30. I did not labor much, but went forward to find out a good place for a road. The two companies from the different settlements met about noon. We then measured back & found that we had gone about four miles. I took tea at Maj. Manning's & then rode home. On the way I reflected upon myself for my levity while upon this tour of duty. I

²² John Bunyan, 1628-88. *The Holy War*, first published 1682.

think I have not sufficiently maintained my christian and professional character. I am too prone to say things to provoke laughter. As I rode by the way, I said with myself, Were Christ on earth would he have done so? While I labor with my hands I imitate my blessed Master & his apostles, but did they ever joke? This night there was some frost.

Wed. 31. A. M. I read in Moore's Journal in France.²³ P. M. I began to review & correct my oration upon Humanity to Animals, with an idea of inserting it in the Theological Magazine.

Thurs. Sept. 1st. Cold morning. I find there was a pretty hard frost Tuesday night in some places in this neighborhood. Read in Moore's Journal & in Young's Night Thoughts. P. M. I preached a lecture from Matt. 5:25 at Mr. Rose's. Mr Beach & his wife came home & drank tea with us. In the evening we had considerable religious discourse in the family, which is not very common. After the family was in bed I read in Moore.

Fri. 2. Rainy. A. M. I read some in the Holy War & some in Moore. P. M. I began a sermon upon Psalm 119:96.

Sat. 3. Wrote upon my sermon. I do not feel very well in body or mind.

Sab. 4. I preached all day upon the law. A. M. from Psalm 119:96. P. M. from Rom. 7:10. I did not feel as if I could convince one sinner, altho I was sensible I had a strong weapon in my hand. The people seemed more sleepy than common. It was cold and chilly to-day. After service I read one of Mr. Flavel's sermons. After I went to bed I lay waking some time, with various meditations.

Mon. 5. When I began the day, I felt a tenderness of conscience & a desire to spend the day with God. I was in some measure interrupted by the company of Dr. Gridley of North River & Capt. Hoker; our conversation turned upon politics,

²³ John Moore, M.D., father of Lieut. Gen. Sir John Moore, K.B., author of several books important in their day, among them, *A Journal During a Residence in France from the Beginning of August to the Middle of December, 1792*, two volumes, 8vo, 1793-94.

&c. I read some in the newspapers. Called at Dr. Wheeler's²⁴ with Dr. Gridley.

Tues. 6. I rode with Mr. Page down the river 12 or 13 miles to Mr. Isaac Page's, & just at night, I discoursed to a small number of people, who seemed reluctantly to assemble, from Matt. 7:13-14. I had considerable freedom in this exercise. My feelings were hurt to see the indifferency of the people to the things of religion. When it was asked why such boys who lived near by did not come, it was answered that their fathers would not allow them to stop plowing to go to meeting. By what I can learn of this neighborhood it is in a sad state. I slept pretty poorly this night on account of the creatures which I found in the bed. This makes it disagreeable to go about, it causes sleepless nights.

Wed. 7. This morning I had conversation with a young man, a son of Mr. Page where I slept; this young man talks like a Christian—the Lord taught him—he had very little help from man. I think he told me that he had never heard but one sermon before, he thinks he was made to know experimentally the things of religion. Various are the ways & works of God. He will work & who can hinder him? To-day I preached a sermon at Mr. Barker's²⁵ at the forks of the Chenango to about 30 people from Rev. 3:20. I had more than common assistance at this time, I believe, from God. I had the ears & eyes of my auditory. I espied one woman who seemed to drink in the truths which were spoken—this gave me courage & animation. Others seemed to say by their looks, we are verily guilty in this matter, we have shut out Christ from our hearts. I am afraid Satan will come & catch away that which is sown; but I must leave it with the Lord. After this I rode home, while by the way I felt a desire to cry to God to bless his own word. In the evening I did not feel altogether right. The Lord pardon the sins of this excursion & make it profitable.

²⁴ Daniel A. Wheeler, M.D., from Sharon, Conn., settled at Patterson's in 1797, came to the "Chenango country" a few years earlier.

²⁵ John Barker, from Branford, Conn., first settler at Barker's, now in the town of Barker.

Thurs. 8. A. M. I spent in looking over a variety of public prints. In the middle of the day I had my patience a little tried by a man who seems greatly to delight to hear himself talk & display his knowledge of words & authors. Let me learn by this to shun the same fault; for it is one to which I have been not a little addicted. It is a good use which we make of other's vices, when by them we learn to correct our own. The man to whom I allude is, I hope, a good man but not yet perfect. Let us bear one another's burdens, and so fulfil the law of Christ. P. M. I read in Moore's Journal. At even it began to rain. I had some agreeable thoughts upon the atonement—if I begin to think well I soon make shipwreck & dash upon the shoals of vanity.

Fri. 9. It rained considerable last night. Read some in the history of Redemption²⁶ to Deacon Lee—by it we both seemed to be edified. I began to write a sermon from Matt. 5:17-18.

Sat. 10. Was considerably assisted in writing upon my sermon. Nothing is so good to beat out ideas from the brain, as to take the pen & sit down to write, at the same time looking up to heaven for assistance. P. M. I felt something fatigued with uncommonly close application. I had not time fully to complete my discourse.

Sab. 11. I arose early, retired into the woods, sought God in secret, & hope that I found him. It is a warm pleasant day. Preached upon two important subjects. A. M. I endeavored to show that the law was to endure forever & that God had done much to honor it from Matt. 5:17-18. P. M. I discoursed upon justification by faith in Christ from Gal. 2:16. This afternoon was too prolix & repetitious. Had a desire that truth might find its way to the conscience and heart. It seemed to me that I had been casting precious seed upon the wayside, the rock & among thorns. I could not but cry to God to keep away the birds from devouring it up—to

²⁶ *A History of the Work of Redemption, Containing the Outlines of a Body of Divinity, Including a View of Church History in a Method Entirely New*, by Jonathan Edwards, 1772.

break the rock in pieces so that the seed could get some hold & to root out the thorns & let the seed of the word grow. After exercises I felt fatigued. I was edified and delighted by reading in Bunyan's Holy War, where Emmanuel charges Mansoul to crucify all the diabolians.

Mon. 12. A. M. I read some in the holy war, which affected me. I read in Moore's Journal. P. M. I visited at Mr. Gibbs'—there I had some serious conversation & prayed with the family.

Tues. 13. A. M. made some amendments and additions to a sermon which I wrote last week from Matt. 5:17-18. P. M. made some corrections in my oration upon humanity to animals—some of this I read aloud to the family. I read the introduction to the last period in the history of Redemption. I scarcely ever take up a book written by this great man, but that I get some new & important idea, & see an old one made more perspicuous & interesting. In the evening I read till late in Moore for the sake of finishing his account of the trial & execution of Lewis 16th. This greatly interested my feelings but cast an uncomfortable gloom over my mind. I cannot prevent it, my feelings will be more interested in the misfortunes of a king than in those of one who was born in the lap of beggary. To leave a palace for a prison, to be driven from a throne to a criminal bar; to give up an absolute authority over a great people for the place of a culprit before the bar of this very people, who a little while ago were subjects; to exchange the caresses of courtiers & the applauses of a kingdom, for the insolence of armed guards & the shameless hootings of an immense rabble, crying *a la guillotine*; to be obliged hastily to bid adieu to a tender wife & her helpless infants, to be hurried to the scaffold, & there die like a traitor; these are scenes so widely discordant that the mind is averse to viewing them in connection—they cannot but affect the passions & highly interest our feelings. If the history of the French king is so melancholly & interesting what must be the effect of the reading the history of Jesus, the King of heaven! The being affected with the misfortunes of Lewis is no evidence of attachment to him, neither is it

any proof of real love to Christ, that my passions are moved with his tragical sufferings. But if I am unmoved with the sufferings of either, it is evidential of hardness of heart. My mind was so affected with the tragical end of Lewis that when I had fallen asleep, I was transported to the theatre where such scenes were acting. I saw several with their throats cut; their heads were not entirely severed from their bodies. Ecces. 5:3.

Wed. 14. This is Commencement day at New Haven. It made me think of several dear friends, whom I supposed to be there, whom I should delight to see; especially I thought of my dear friends & fellow laborers, Huntington & Griffin. I often think of these friends, & sometimes am enabled to bring their case to God with freedom as if it was my own. The Lord be thanked for friends—for these in particular. If I should be so happy as thro' grace to enter the kingdom of heaven, I believe that I shall enjoy the society & friendship of these professed brothers thro eternity. Yet I do not pretend to be able to determine with certainty; he that judgeth is the Lord.

To-day I read a serious sermon preached at London on a fast occasioned by the fire, but this sermon has its corruptions, especially respecting our obligations to repentance. The preacher seems to found the duty of repentance upon the promise of forgiveness. He has such a sentence as this; For, if a man was able to repent, yet who would ever do it, if it could do him no manner of good? Wrote some thoughts upon one or two verses—read some in the greek testament—read some pages in the history of Redemption.

Thurs. 15. I rode to Mr. Dudley's in the morning. P. M. I preached a lecture there from John 3:14-15. After the exercise I was a little stirred up by being told by one that he thought there was in the settlement somewhere some appearance of the word taking some hold. May this be true! I rode from lecture with a woman, who seemed some disposed to hear serious talk; this was more than I expected. I took tea at Capt. Patterson's. I found it easier to discourse upon religion here than I expected. This evening I got hold

of the prophecies of Richard Brothers.²⁷ Lord, I thank thee that I am not Richard Brothers!

Fri. 16. I began to write a sermon from Rom. 2:4. I have been meditating upon the subject several days. I expected to be able to write with celerity, but the wheels drave heavily: how often am I disappointed in this way. In the afternoon, there were some neighbors at my lodgings. In the evening I wrote.

Sat. 17. I spent the whole day in compleating my sermon. At night I grew weary & began to feel the ill effects of too close application.

Sab. 18. This is an uncommonly cold chilly day for the season. In the former part of it my affections partook of the weather. A. M. I preached a sermon from Rom. 2:4. This sermon I have bestowed considerable study & labor upon; but I was so cold in body & mind when I delivered it, that it seemed to be lost labor. When I promise myself great things from anything it generally comes to little. I hardly knew what to preach from in the afternoon, but determined to preach without notes, for I could scarcely read my notes for want of light in the morning. I concluded to preach from a text which I had attempted before, viz. Matt. 22. From these words I delivered an incoherent sermon, but a plain

²⁷ Richard Brothers, 1757-1824, author of *Prophecies and Times*, London, 1794, was born in Newfoundland, served in the navy, was retired on half pay as a lieutenant, but after a time, from conscientious scruples, refused to receive it, and then for several years divided his time between the open air and the workhouse. He claimed to have a special divine commission and wrote to king and parliament to this effect. In 1793, he declared himself the apostle of a new religion, the nephew of the Almighty and prince of the Hebrews appointed to lead them to the land of Canaan. November 19, 1795, he announced that he would be revealed as prince of the Hebrews and ruler of this world. The non-fulfillment of this prophecy caused his followers to desert him. He prophesied also the death of the king and the end of the monarchy, and was arrested for treason in 1795 and confined as a criminal lunatic. His case was brought before parliament, and he was removed to a private asylum. "The supporters of the Anglo-Israelite theory claim him as the first writer on their side"—a fit beginning for this "lunatic" theory.

one. I felt something of the ingratitude of which we are guilty in refusing to go to the marriage supper of the Lamb. This is not so correct a sermon as I delivered in the morning, but I think it is likely to do more good. The speaker felt it more, & the hearers gave better attention. Some seemed by their looks almost to say, we will go. After services, divine truth seemed sweet to me. I was refreshed by reading some admirable letters of the pious & afflicted Mrs. Gerrish of Cambridge deceased.²⁸ I long to have this pamphlet reprinted & distributed. Received by the hand of Mr. Edwards a letter from my mother, giving me an account, that she & my brothers & sisters were well. Blessed be God! We shall not always hear this of one another: may we be prepared for evil tidings! This letter mentioned the death of the wife of Mr. H. A. Rowland of Windsor, my friend. May I feel for him! He is called to bear the yoke in his youth. It is my prayer that his people may gain as much as he suffers. By Mr. E. I also received a letter from Dr. West. He says there is a considerable awakening in Tyringham. Let the Lord's name be magnified for such a mercy! A mortal sickness prevails in Sheffield. I pray it may occasion a reformation.

Mon. 19. There was a frost last night. A. M. I read Mrs. Gerrish's letters. They did me good. P. M. I visited at Mr. D. Seymour's & Mr. John Seymour's. At the first place I found them very sick especially Mr. S. for whom I am concerned. He says the sick bed is a poor place to prepare for death. In both these places I prayed with divine assistance. At the latter place, I was enabled to converse with freedom upon soul concerns. They seemed to listen: one declared a resolution immediately to set out heaven-ward. I visited at

* Mrs. Martha Gerrish, daughter of Judge Francis Foxcroft and Elizabeth Danforth, his wife, was born in Boston, probably March 26, 1689, and was married to Benjamin Gerrish, a merchant of Boston, in 1716. She was a woman of remarkable piety. Tutor Henry Flynt, in his diary, now the property of Harvard Library, mentions the profitable conversations held with Mrs. Gerrish on religious subjects, and under date of April 15, 1736, writes an eulogy on her.

Capt. Parson's; here religious conversation was more constrained than in the place last mentioned. I did not have so good a time as I had hoped for, as I had heard that one of Capt. P's daughters was thoughtful. I called at Dr. Wheeler's. This has been an uncommonly good day for me, for which I ought forever to bless God.

Tues. 20. Was not so good a day to my soul as yesterday. I visited Mr. Clark's family, who lately lost a daughter. I visited at Mr. Seymour's. I wrote a letter to my afflicted friend, Mr. Rowland. In the evening I read some in that impious book written by Richard Brothers.

Wed. 21st, Sept. I heard a woman lamenting that she had devoted her time so much to the reading of novels: she declared her resolution to amend in this particular. This gives me reason to hope, that God is making her to see more of the preciousness of time. P. M. I preached a lecture at Mr. Edwards from Psalm 74: 22. "Arise, O God, plead thine own cause." After sermon I conversed with some young men about eternal concerns, who seemed to feel—the tear stole down the cheek. At night I went home with Mr. Parsons & lodged. I feel more encouraged respecting living in this place; that I shall yet see Jerusalem prosper.

Thurs. 22. A. M. rainy. I diverted myself in conversing with Mr. Parsons' children & in asking them questions, which they in general answered with great readiness. These children, are, I believe, well instructed in letters & manners. I read two sermons of Mr. Perkins.²⁹ P. M. I took the new road & went to Owego Creek, with an idea of passing some-time in laboring in that settlement. May the Lord go with me! Put up at Mr. Isaac Brown's.

²⁹ Probably Nathan Perkins, 1748-1838, a Congregational pastor in West Hartford from 1772 till his death. In 1795, he published a volume with the following title, unabridged: "Twenty-four discourses on some of the important and interesting truths, duties, and institutions of the Gospel, and the general excellency of the Christian religion, calculated for the people of God of every communion, particularly for the benefit of pious families, and the instruction of all, in the things which concern their salvation."

Fri. 23. I began to transcribe my oration. Spent the forenoon in that exercise. P. M. I began Fletcher's appeal to matters of fact & common sense with regard to depravity. I walked to widow Brown's. By the way I committed to memory 98th 2nd Book Watts' Hymns, "My heart, how dreadful hard it is." This hymn compares with the life.

Sat. 24. A. M. I spent in transcribing my oration. P. M. I went to widow Brown's to spend the night. In evening devotions enjoyed some satisfaction. This week has not been so fruitful & comfortable as the last.

Sab. 25. Preached at Owego Creek settlement at the house of Mr. Sparrow, to about 40 people. A. M. from Psalm 119: 96. P. M. Matt. 5:17-18. In the afternoon I was pretty dull, till I had done with my notes, then I was assisted to add a few words, which seemed to have some impression upon my hearers. I was considerably pleased with the family, (Mr. Sparrow's) where I lodged.

Mon. 26. This morning I came to a conclusion, that with the leave of providence, I will ride one more circuit down this creek to the Susquehannah & back to the Chenango. Spent the forenoon at Mr. Bement's. Transcribed a little & read some. P. M. we visited at Mr. Slosson's, Williams' & Hosford's. Felt myself inclined to be melancholy—then it seemed lawful to be a little pleasant to drive it away—we had more good victuals than good conversation. The women seemed more like Martha than like her sister. I returned & lodged at Mr. Bement's.

Tues. 27. I wrote some upon a text in the morning. I called to see Mrs. Bailey, with whom I had some agreeable discourse upon the best of subjects. Called at Mr. Sparrow's & at Mrs. Brown's. P. M. I preached a lecture at Mr. Isaac Brown's to a handful of people from Luke 13:5. After this I returned to Mrs. Brown's & slept. In the evening we discoursed some & read some in Fletcher's appeal.

Wed. 28. I dined at Mr. Williams'—we conversed some upon baptism. I rode down the creek to Maj. Pixley's.

Thurs. 29. I read a few pages in the second part of the

Age of Reason.³⁰ Transcribed some of my oration. At 3 o'clock I rode to a settlement upon the Catatunk about 10 miles from Maj. Pixley's. I put up in a little cottage with Mr. Smith. I was so troubled with the catarrh, enraged by a cold, that I could (not) sleep much.

Fri. 30. I felt a good deal out of health all day. A. M. I preached a sermon at Mr. Smith's to five or six neighboring families from Luke 13:5. P. M. I preached at Mr. Hollister's two or three miles from where I preached in the morning, & had pretty much the same hearers: my text was in Acts 8:23. In the forenoon I used no notes, but this afternoon I had them. My hearers were chiefly Mr. Smalley's people in Connecticut. They keep up meetings on the sabbath, which is rare in this country. I pity them for they have a miserable spot of ground on which to get a living. I believe it will drive them off, if they do not exert themselves to subdue it.

Sat. Oct. 1st, 1796. I returned after breakfast to Owego & put up at Maj. Pixley's. I read some in the second part of the Age of Reason by Thomas Paine. I read Catskill papers. In the evening I read some in the Night Thoughts. This week has not been so agreeable as the last. O Lord, Help.

Sab. 2. Was a pleasant day. I preached at Owego, A. M. from Psalm 37:4, P. M. from Isa. 64:1-2. In the forenoon I had some liberty, in the afternoon I was cramped. I had but a few minutes from which to preach—some went out during sermon. This had a very disagreeable effect. After meeting I had some discourse with one Mr. Alden, a methodist brother. In the evening I proceeded with the Age of Reason. I meet with more difficulties than I expected. I wish to have time to take up the matter more fully. Paine is an ensnaring writer, & dangerous to those who think but little, & wish to think wrong. I went to bed with a heavy heart.

Mon. 3. In the morning I finished the Age of Reason. I acknowledge there are seeming difficulties thrown in the way of the divinity of the Scriptures. Some of these difficulties

³⁰ Thomas Paine, 1737-1809. *Age of Reason*, First Part, 1794; Second Part, 1795.

I can now solve: others I am at present unable to get along with; but I trust that a more thorough attention to this matter will not prove unfavorable to my belief in the divinity of the Scriptures. I beg direction from the Father of lights. P. M. I rode to Mr. Rockwell's a christian brother, who lives on Nanticoke creek.

Tues. 4. P. M. I walked five miles with Mr. Rockwell to preach a lecture at Col. Stoddard's. My text was in I Cor. 16: 22. I walked home with Mrs. Kelsey, an understanding Christian sister. In the evening brother Rockwell joined us & we conversed as long as Paul even till midnight. Our conversation was agreeable & improving. In family prayer I had liberty & some sweetness. I slept with Mr. Rockwell, who gave me after we went to bed some account of his former life & his first thoughtfulness. I told him some of my present troubles.

Wed. 5. I visited Mr. Martin, who was formerly a settled minister in Conn. I wanted to spend some time with him & his wife. I rode on to Chenango expecting to preach a lecture there this afternoon & to morrow at the forks; but I found that they had gotten no word. I therefore concluded to ride home to night. I did not get home till dark, & in some wet with the rain.

Thurs. 6. I greedily engaged in the reading of *Observations on the History & Evidences of the Resurrection of Jesus Christ*, by Gilbert West Esq.³¹ This gave me great satisfaction—it began to dispel my infidelity, which indeed is not so great when I took it in hand as it had been a day or two before. I could not but thank a kind providence for throwing this book in my way at this time. If I get good thro the instrumentality of men, yet the thanks are due to God. My mind is so taken up with the resurrection that I kept dreaming about it all night.

Fri. 7. It is two years to-day since I received a license to preach the gospel. A sense of unfruitfulness in the work of the Lord—a disposition to mourn the low estate of Zion in

³¹ *Observations on the History and Evidence of the Resurrection of Jesus Christ*, London, 1748.

general & especially in these western settlements, with a desire to see her built up by the pouring out of the Spirit. P. M. Read West upon the Resurrection—it does me good.

Sat. 8. Wrote a sermon upon an old text, the notes of which I left at home—viz. Matt. 20:6. In the evening I read Fletcher's address to the Seekers of Jesus. This piece, I think, has some corruptions in it.

Sab. 9. A. M. I preached from Heb. 13:8. P. M. Matt. 20:6. I wanted to have my sermons transcribed upon my heart, that I might deliver them warm from thence. To preach from paper is no preaching for me. If my sermon is well written, yet I do not seem to myself to preach unless I can feel what I utter. The day was pleasant. I had a larger audience than common. In the evening I was gratified by a sermon of Mr. Flavel upon Christ's session at the right hand of God. This holy man was assisted to get out the marrow for us.

Mon. 10. I had great satisfaction in reading Observations on the history of the Resurrection of Jesus Christ. This afternoon I overtake a man of this settlement. I felt disposed to ask him what he thought of Christ; to my surprise he told me that he thought he had lately, since my coming here, fallen in love with Jesus. I was stupid, or I should have been more thankful. If I have been the means of directing one soul to Christ, I am richly paid for coming here. I visited at three places. I found one woman with whom, I am persuaded, the Lord is at work. In the evening I was highly entertained in reading the Consolation, Ninth Night of Dr. Young.²² After I got to bed had some sweet meditations, especially upon John 4:34.

Tues. 11. For this day also I have great cause to be thankful. I visited at two of the neighbors—found at one house the man & his wife both apparently thoughtful. I conceive new hopes that I may see a work of God here yet.

²² *Night the Ninth and Last: The Consolation. Containing Among Other Things, I. A Moral Survey of the Nocturnal Heavens; II. A Night Address to the Deity.*

Tues. 11. To-day I read Sir George Lyttleton Esq., upon the Conversion and apostleship of St. Paul.³³ In the evening I finished the Consolation & the Night Thoughts. The Consolation is one of the finest pieces of poetry I ever read.

Wed. 12. To-day God enabled me to be a little plain in reproving the people with whom I lived for unfaithfulness to their children's souls. This is one of the greatest crosses I have to take up. I find a great reluctance in reproving & displeasing those who treat me so kindly & tenderly; but I must be faithful. If I ever am, God be praised for it! I spent a considerable part of the day in transcribing my oration. I drank tea at Doct. Wheeler's. I had some desires to be an instrument of good there. In the evening I read in the history of Redemption.

Thurs. 13. At the beginning & close of this day, I found it good to draw near to God. God allowed & I believe enabled me to cry to him for the outpouring of his Spirit here. How has vital religion forsaken our churches—it is commonly laughed at. P. M. I preached a lecture at Mr. Allen's from Gal. 6: 7-8. In the evening I read the history of Redemption.

Fri. 14. I made a call at three different houses, in all of which I thought I found some more than common seriousness: I read to them the religious experience of Sally Boardman. Perhaps the Lord may make use of this to do some good. He is sovereign. He chuses whom he pleases, & uses what means he sees fit to bring them into his kingdom. I began to write a sermon from Is. 6: 1-3. In the evening I read in the history of Redemption.

Sat. 15. I spent the day in making preparations for the sabbath.

Sab. 16. Was a rainy day; I hardly felt willing to have it rain, the season appeared to me so important. A. M. I preached from Jer. 7: 19. P. M. Is. 6: 1-3. I felt a little engagedness while I described the worship of heaven & called upon men to imitate the angels. After meeting I was fed with

³³ Lord George Lyttleton, 1709-73. *Observations on the Conversion and Apostleship of St. Paul. In a letter to Gilbert West, Esq.* London, 1747.

a sermon of Mr. Flavel's upon crucifying the flesh. I preach to others & Mr. Flavel preaches to me. Spent the evening at Mr. John Seymour's, with several others in conversation of a serious nature. This was an agreeable evening. We prayed before we parted.

Mon. 17. Last night I was awaked by a very hard wind; I soon found self working—I was afraid a tree would fall upon my horse. In the evening I visited at Mr. Gibbs's—we talked about religion, we prayed. In the forenoon I finished transcribing my oration. P. M. I wrote upon a text from which I formerly preached: in the evening I read in the history of redemption. God be thanked for the temporal & spiritual mercies of this day! and may the sins of it be pardoned!

Tues. 18. P. M. I preached a lecture at Calvin Hyde's from I Cor. 15:56 to about 15 people. In this I had some assistance. I found to-day a young woman who has lately obtained a hope of an interest in Christ. I take courage that I shall see sinners come in here. I had an agreeable evening. I reviewed my oration. I read a sermon in Flavel. I was enabled to pray with some engagedness both in secret & in the family. I did not go to bed till after midnight.

Wed. 19. I wrote a letter to Mr. Davis, editor of Theological Magazine, with which I transmitted my oration upon Humanity for an insertion in that work.* I left them with Gen. Hyde. I dined at Calvin Hyde's. P. M. I rode to Capt. Stoddard's & tarried with him.

Thurs. 20. I find in this settlement some of whom I know not who seem to be acquainted with the truth. Capt. Stoddard, I find, has a hope & stands ready to unite with a church, when there shall be one formed. While I rode to Mr. Edwards, I spent the time in thinking about the formation of a church here in this settlement. I also thought about receiving ordination. Dined at Mr. Edwards, & had some conversation with him upon matters of religion. P. M. I

* As yet I have been unable to find this lecture. *The Theological Magazine* suspended publication not long after this date.

rode to Brown's settlement upon the Owego. I put up at Mr. Hovey's all night.

Fri. 21. P. M. I preached a lecture from I Cor. 15:56 at Mr. Isaac Brown's. The settlement presented me twelve dollars for my services among them, & for what they expect. I spent the evening at Mr. Ball's—we conversed about a library & even drew a subscription paper to forward it.

Satur. 22. I called at Mr. I. Brown's & at Widow Brown's. I put (up) with Mr. Bement. To-day I wrote a letter to Dr. West.

Sab. 23. A. M. I preached from Isa. 6:1-3. P. M. from Num. 35:27. I spent the evening with several neighbors at Mr. Bailey's, chiefly in religious conversation. I returned & lodged with Mr. Sparrow.

Mon. 24. I began to write a letter to the dear Deacon Smith at Rupert. P. M. I came to Mr. Williams—we conversed considerably upon I Cor. 11 chap. In the evening we had a kind of conference meeting. I was something affected this evening on hearing some of their villanies at Owego. Why am not I like them? To-day I received some comfort from reading the 143 Hymn of the second book.

[TO BE CONTINUED]

JOURNAL

OF THE

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MARCH, 1914.

No. 5.

THE ANNUAL REPORT OF THE EXECUTIVE COUNCIL
OF THE PRESBYTERIAN HISTORICAL
SOCIETY FOR THE YEAR ENDING
JANUARY, 8, 1914.

The work of the past year has been like that of preceding years, requiring faith, patience and perseverance. Year by year our treasures accumulate, and with this accumulation comes greater responsibility in the care of our priceless possessions. Many of them have an intrinsic value and could be sold at public sale at large figures, while others have a sentimental value which cannot be expressed in dollars and cents. To gather these treasures and to care for them properly requires an expenditure of money far beyond that which we receive. We should have a much larger membership, as the annual dues help greatly toward the support of the Society. It is hoped that some day we may have an endowment of not less than \$100,000, the income of which would be used to purchase and preserve books, manuscripts, pictures, tokens, etc.; in fact, everything pertaining to the history of the Churches of the Reformed Faith. While waiting for this endowment, we must depend upon the generosity of the friends of Presbyterianism to provide us annually with money to supplement the amount received from the dues of members.

The Librarian reports that beside the routine work com-

mon to each year, there has been an examination of a large collection of several hundred volumes of bound pamphlets never as yet gone over or catalogued. Many of these volumes represent the period when printed matter was scarcer than now, and binding more indiscriminate. When this work is completed, and a catalogue made of the various pamphlets relevant to our purpose, it will prove valuable for reference by those seeking information regarding the past. During the year the executors of the Rev. James Price, D.D., turned over the books and papers willed by him to the Society. Of these, one hundred and sixteen volumes have been placed on the shelves. The Library has been consulted two hundred and eighty-two times, and two hundred and fifty-nine letters have been written. There have been eight hundred and fifty books and pamphlets received, and fourteen hundred catalogue cards have been written. Sixty-seven volumes of weekly Church periodicals have been durably bound during the year.

The House Committee reports that the Reading Room has been used one hundred times during the year, and that various Committees of Presbyterian agencies have met in the Rooms.

The Finance Committee reports that a mortgage of \$1,000 held as an investment was paid off, also a bond of \$1,000 of the New York Central Railroad. This amount of \$2,000 was reinvested in four \$500 bonds on real estate on Twelfth Street, Philadelphia, at five per cent, principal and interest being guaranteed by the Philadelphia Mortgage Company. The legacy of \$300 left to the Society by Rev. James Price, D.D., has been received, less the collateral inheritance tax of \$15.

The Publication Committee has issued the JOURNAL of the Society regularly during the year under the able editorship of the Rev. F. W. Loetscher, Ph.D.

The Membership Committee reports that Life Members Robert C. Ogden and Rev. William E. Jones, D.D., have passed away, as well as the following annual members: Rev. Walter A. Brooks, D.D., Mrs. Frank H. Rosengarten, Thomas J. Tash, John C. Allen and I. Layton Register. During the year forty-one annual members have been elected, which

leaves the present membership as follows: One honorary, thirty-eight life and two hundred and twenty-six annual, a total of two hundred and sixty-five.

The Curator reports for the Museum and Gallery, that it has been impracticable to make material progress toward acquiring the large Scotch Token Collection not long ago brought to our notice; but it is hoped that this coming summer something definite may be done. Regarding the mounting, etc., of the Shiells Token Collection, those completed so that they could be exhibited number to date ten hundred and twenty-six, those nearly completed one hundred and one, making in all eleven hundred and twenty-seven. The work of the Society's assistant clerk has been devoted almost exclusively to the McCook print collection. The contents of twenty-two portfolios have been examined, compared and accessioned. Two volumes of Kay's "Original Portraits," comprising some three hundred and fifty-six prints, were purchased at a very reasonable price. The Department of Relics has been enriched by the gifts of two very interesting gavels used by the Rev. Wallace Radcliffe, D.D., as Moderator of the General Assembly of the Presbyterian Church in the U. S. A., in 1898. The first one is of richly carved English oak, which has the heads of Moderator Twisse and Commissioner Henderson of the Westminster Assembly carved on the handle; a bit of oak from Westminster Abbey is inserted in the top of the gavel, and the rose, thistle and shamrock intertwine. The second one is made of wood taken from the pulpit of Rehoboth Church, from which the Rev. Francis Makemie preached. During the year fourteen letters were written, one hundred and fifty-seven visitors inspected the collections in the Museum, and cards were written to the number of sixteen hundred and seventy-five. Accessions in the Department of Prints have been largely from Dr. McCook's legacy, six hundred and seventy-seven having been added from that source alone. Other additions by gift and purchase add one hundred and forty to the accessions, and include photographs of Moderators of the United Presbyterian Church, 1858-1904, sixteen engravings of hymn writers, photographs of the Rev.

James Price, D.D., and engravings of Whitefield and the Rev. J. J. Janeway.

The Meetings' Committee and the Society sustained a loss during the year when the Chairman of the Committee, Rev. William H. Oxtoby, D.D., resigned on account of his removal to the Pacific Coast. Rev. L. Y. Graham, D.D., acted as Chairman *pro tem*, and we are greatly indebted to him for securing as the speaker at the annual meeting, Rev. D. J. Burrell, D.D., LL.D., of New York City.

The Historical Memorials Committee is still enlisting the Presbyteries in the work, and during the past year eleven more committees have been appointed. It is hoped through the work of the Historical Memorials Committee that churches throughout the United States of the Presbyterian order will become interested in the work of the Society, and that the Presbyteries and other judicatories will appoint committees.

The Treasurer's report will be published in the JOURNAL, and we again refer gratefully to the unstinted service rendered by Dr. Ludwig, our Treasurer, during another year.

The past year has been the first in which a Secretary has given his whole time to the Society. Rev. Joseph Brown Turner, our General Secretary, has rendered faithful service, and we take pleasure in referring to some of the things accomplished by him. He has carried on an extensive and widely varied correspondence, extending to every part of the country, necessitating the writing of nearly fifteen hundred personal letters. He has attended and addressed meetings of General Assemblies, Synods and Presbyteries, setting forth the claims of the Society. He has performed much patient labor in connection with the examination and proper arrangement of the manuscript collections of the Society. Without being aware of it, the Society has been the owner of some very valuable manuscript material; one item is a letter-book and journal of General Anthony Wayne, during the campaign of 1794, in the then Northwest. It contains original autograph letters from General Wayne, Isaac Shelby, the first Governor of Kentucky, General Scott and others, and is of very considerable intrinsic value. He has sought diligently

to increase the membership of the Society and to obtain funds for its support. A most fruitful line of work has been that of locating and securing for preservation and convenience of access the earlier and most valuable records of our judicatories and local churches. He reports a list of no less than eighty volumes of manuscript records brought in at his solicitation. The most notable of these accessions is a volume containing the minutes of the Presbytery of Londonderry, 1745-1754, the minutes of the Synod of New England, 1774-1782, and the minutes of the Presbytery of Salem, 1782-1791. This was purchased from the library of Prof. Hiram Corson of Cornell University, which was sold in New York City. The purchase price, \$51, was generously contributed by Mr. Charles B. Alexander, to whom our thanks are cordially tendered. Other records of note are the minutes of the Presbyteries of Donegal, 1732-1750, 1759-1778, in five volumes; Abington, 1752-1758; Lewes, 1758-1810; New Castle, 1758-1870, and Huntingdon, 1795-1895. The Church of the future will have reason to value more and more highly the work of this Society in collecting these priceless records, and providing for them a safe and convenient place of deposit where they will be accessible to students of church history.

The General Secretary will make special effort during the coming year to increase our revenues, which are far from being sufficient to carry on the work for which the Society was formed.

We close our report with gratitude to God for what He has done for us in the past and with confident expectation that His preserving care will be manifested toward our Society and its treasures in years to come.

Respectfully submitted,

WM. H. SCOTT,
Chairman.

THE ANNUAL MEETING OF THE PRESBYTERIAN HISTORICAL SOCIETY, JANUARY 8 AND 15, 1914.

The Presbyterian Historical Society met in regular Annual Session in the Rooms of the Society, at three o'clock P. M., Thursday, January 8, 1914. The first Vice-President, Rev. James Crawford, D.D., presided. The Rev. Thomas R. Beeber, D.D., offered prayer. The members present were Doctors Crawford, Benson, Beeber and Cochran, Messrs. Barclay, Borneman, Sutherland, Ford, Smith and the General Secretary. On motion of Dr. Benson, the meeting was adjourned until Thursday, January 15, at eight o'clock P. M.

The Presbyterian Historical Society met, in adjourned session, at eight o'clock P. M., January 15, 1914, in the Rooms of the Society. In the absence of the President, Rev. Henry van Dyke, D.D., LL.D., the first Vice-President, Rev. James Crawford, D.D., called the meeting to order, and asked Dr. Minton to lead in prayer. Thirty-three members were present, with their friends and invited guests. The minutes of the last annual meeting, held on January 9, 1913, and the minutes of the meeting of January 8, 1914, were read, and approved.

The Chairman of the Executive Council, Mr. William H. Scott, read his annual report. It was received and referred to the Committee on Publication to be printed in the JOURNAL of the Society.

The Treasurer presented his annual report as follows:

DE BENNEVILLE K. LUDWIG, TREASURER, IN ACCOUNT WITH THE PRESBYTERIAN HISTORICAL SOCIETY.

ENDOWMENT FUND

<i>General Endowment Fund</i> , interest for Current Expenses,	
par value	\$5,985 00
<i>William C. Cattell Endowment Fund</i> , interest for Library	
Maintenance	2,600 00

<i>James Latta Endowment Fund</i> , interest for Museum and Gallery Maintenance	\$1,000 00
<i>Elisabeth Perkins Converse Endowment Fund</i> , interest for Current Expenses	1,500 00
<i>Makemie Monument Endowment Fund</i> , interest for Makemie Monument Maintenance	1,000 00
Total par value of Endowment.....	<u>\$12,085 00</u>

BUILDING FUND

In hands of the Trustees of the Presbyterian Board of Publication and Sabbath School Work.....\$15,000 00
in lieu of the use of the rooms 518-532 Witherspoon Building, which sum is to be returned if said Board give up control of building or the Historical Society vacate the Rooms.

CURRENT EXPENSE ACCOUNT

	Dr.	Cr.
To balance, January 1, 1913.....	\$303 87	
216 annual dues.....	1,080 00	
Contributions by Nemo.....	100 00	
Alba B. Johnson.....	50 00	
Thomas S. Chambers.....	10 00	
Contributions for General Secretary's salary:		
John McIlhenny	\$200 00	
T. W. Synnott.....	200 00	
W. H. Scott.....	200 00	
A. P. Smith.....	150 00	
Mrs. C. P. Turner.....	100 00	
Rev. Dr. L. F. Benson.....	100 00	
Mrs. A. P. Smith.....	50 00	
J. R. Hogg.....	25 00	
Rev. Dr. F. H. Moore	25 00	
Rev. Dr. F. W. Loetscher	20 00	
James L. Wilson.....	10 00	
Rev. Dr. W. H. Oxtoby.....	5 00	
	<u>1,085 00</u>	
Interest from General Endowment Fund.....	309 00	
Interests from bank deposits.....	29 39	
Sale of Journals.....	45 13	
Payment for work done for others.....	1 00	
By salaries, General Secretary.....		\$1,200 00
Clerks		660 00
Janitor		180 00

Extra cleaning		\$47 00
Repairs to rooms.....		16 56
General Secretary's expenses:		
Traveling	\$38 01	
Postage	30 00	
		<hr/> 68 01
Society incidentals		37 90
Telephone		30 00
Journal, four issues.....	\$494 71	
Mailing	69 00	
		<hr/> 563 71
Annual meeting		76 55
Printing, Dr. van Dyke's address.....	\$50 00	
Application blanks	13 75	
Membership list	18 00	
Society leaflet	11 25	
Constitution and By-Laws.....	20 00	
Stationery	11 75	
		<hr/> 124 75
Dues, Penna. Federation, Historical Societies.....		2 00
Balance on hand, December 31, 1913.....		6 91
		<hr/>
		\$3,013 39 \$3,013 39

LIBRARY ACCESSION ACCOUNT

To balance, January 1, 1913.....	\$1,509 89	
Interest from Western Saving Fund.....	50 00	
Sale of duplicate books.....	73 98	
By purchases		\$78 56
Present balance		<hr/> 1,555 31
		<hr/>
		\$1,633 87 \$1,633 87

LIBRARY MAINTENANCE FUND

To balance, January 1, 1913.....	\$63 81	
Interest from Wm. C. Cattell Endowment Fund...	104 00	
By binding periodicals.....		\$90 70
Bookcases		40 00
Cards and cases.....		16 75
Present balance		<hr/> 20 36
		<hr/>
		\$167 81 \$167 81

SAMUEL AGNEW MEMORIAL LIBRARY ACCOUNT

To balance, January 1, 1913.....	\$7 88	
Contribution by Alfred Percival Smith, Esq.....	20 00	
By present balance.....		\$27 88
	<hr/>	<hr/>
	\$27 88	\$27 88

MUSEUM AND GALLERY ACCESSION ACCOUNT

To balance, January 1, 1913.....	\$100 21	
Contribution by Alfred Percival Smith, Esq.....	34 70	
By accessions		\$7 89
Repairs and cleaning.....		49 25
Present balance		77 77
	<hr/>	<hr/>
	\$134 91	\$134 91

MUSEUM AND GALLERY MAINTENANCE ACCOUNT

To balance, January 1, 1913.....	\$25 62	
Latta Endowment Fund.....	40 00	
By repairs		\$23 85
Mounting tokens		36 90
Present balance		4 87
	<hr/>	<hr/>
	\$65 62	\$65 62

MUSEUM AND GALLERY EQUIPMENT ACCOUNT

To balance, January 1, 1913.....	\$71 65	
By present balance.....		\$71 65
	<hr/>	<hr/>
	\$71 65	\$71 65

MAKEMIE MONUMENT MAINTENANCE ACCOUNT

To balance, January 1, 1913.....	\$325 81	
Makemie Endowment Fund.....	50 00	
By present balance.....		\$375 81
	<hr/>	<hr/>
	\$375 81	\$375 81

UNINVESTED ENDOWMENT FUND

(Deposited in Western Saving Fund)		
Life membership of Mrs. Alfred Percival Smith.....	\$100 00	
Legacy of the Rev. Dr. James Price.....	285 00	
	<hr/>	<hr/>
	\$385 00	

SUMMARY OF PRESENT CASH BALANCES:

Current Expense Account.....	\$6 91
Library Accession Account	1,555 31
Library Maintenance Account	20 36
Agnew Library Account.....	27 88
Museum and Gallery Accession Account.....	77 77
Museum Maintenance Account	4 87
Museum Equipment Account	71 65
Makemie Monument Maintenance Account.....	375 81
Uninvested Endowment.....	385 00
	<hr/>
	\$2,525 56
In Western Saving Fund.....	\$1,700 00
In Real Estate Trust.....	825 56
	<hr/>
	\$2,525 56

All of which is respectfully submitted,

DE BENNEVILLE K. LUDWIG,
Treasurer.

The report was referred to the Committee on Finance to be audited, and to be printed in the JOURNAL.

The following amendments to the Constitution were unanimously approved:

1. Substitute for Article III the following:—Article III. The Members of the Society shall be classified as Active, Life, and Honorary.

Section 1. Active Members:—Any person, or organisation, connected with any church of the Presbyterian order, may become an active member by the vote of the Society, or of the Executive Council. The annual dues of active members shall be five dollars.

Section 2. Life Members:—Any person connected with any church of the Presbyterian order may become a Life Member by vote of the Society, or the Executive Council, upon the payment of one hundred dollars.

Section 3. Honorary Members:—The Society, or the Executive Council may elect honorary members who shall not be liable to the payment of membership dues, and who shall not have the privilege of voting.

2. Substitute for Article IV the following:—Article IV, Honorary Directors and Patrons.

Section 1. The contribution of Five Hundred Dollars shall entitle the member giving the same to be elected by the Society, or by the Executive Council, an Honorary Director for life.

Section 2. The contribution of One Thousand Dollars shall entitle the contributor to be elected by the Society, or by the Executive Council, a Patron in perpetuity.

Section 3. Honorary Directors and Patrons shall be entitled to all the privileges of members without further payment.

The Committee on Nominations presented its report. The following persons, who were recommended for the various offices of the Society, were unanimously elected:

President:

REV. HENRY VAN DYKE, D.D., LL.D.

Vice Presidents:

REV. JAMES CRAWFORD, D.D.

REV. CHARLES R. WATSON, D.D.

REV. HENRY C. MINTON, D.D., LL.D.

Honorary Librarian:

REV. LOUIS F. BENSON, D.D.

Treasurer:

DR BENNEVILLE K. LUDWIG, PH.D.

Curator of Museum and Gallery:

ALFRED PERCIVAL SMITH, ESQ.

General Secretary:

REV. JOSEPH BROWN TURNER, A.M.

Solicitor:

J. CLAUDE BEDFORD, ESQ.

Executive Council:

REV. B. L. AGNEW, D.D., LL.D.,	MR. T. WILSON HEDLEY,
LUCIEN H. ALEXANDER, ESQ.,	REV. EDWARD YATES HILL, D.D.,
MR. A. CHARLES BARCLAY,	REV. MATTHEW J. HYNDMAN,
REV. THOMAS R. BEEBE, D.D.,	REV. FRED'K W. LOETSCHER, PH.D.,
REV. LOUIS F. BENSON, D.D.,	DE BENNEVILLE K. LUDWIG, PH.D.,
REV. JAMES Y. BOICE, D.D.,	REV. HENRY C. MINTON, D.D., LL.D.,
HENRY S. BOENEMAN, ESQ.,	MR. WILLIAM H. SCOTT,
REV. JOHN CALHOUN, D.D.,	ALFRED PERCIVAL SMITH, ESQ.,
REV. CHARLES S. CLELAND, D.D.,	MR. ALLAN SUTHERLAND,
MR. CLARKSON CLOTHIER,	MR. THOMAS W. SYNNOTT,
REV. JOSEPH W. COCHRAN, D.D.,	REV. JOSEPH BROWN TURNER, A.M.,
REV. JAMES CRAWFORD, D.D.,	REV. HENRY VAN DYKE, D.D., LL.D.,
MR. HARRY PRINGLE FORD,	REV. ANDREW JUDSON WALTER,
REV. JAMES I. GOOD, D.D.,	REV. CHARLES R. WATSON, D.D.,
REV. LOYAL Y. GRAHAM, D.D.,	MR. JAMES L. WILSON.

Dr. Loetscher moved that greetings be sent by the General Secretary to Dr. van Dyke and to Dr. Ludwig, who is ill.

Dr. Minton offered the following resolutions, which, on motion of Rev. J. Gray Bolton, D.D., were adopted by a unanimous rising vote:

WHEREAS, The Presbyterian Historical Society sustains precisely the same relation to all the Presbyterian and Reformed Churches in the U. S. A., and accordingly aims to be equally useful in serving the interests of them all, and

WHEREAS, Every year increases the importance of preserving in as full and accurate a form as possible all records of common interest to these several churches, and

WHEREAS, In view of the strong tendencies at the present time toward closer relations in the work of these churches; it is more and more desirable that there should be a common depository for their archives where they may be kept safe from loss and destruction and be easily accessible for reference, and

WHEREAS, This Society is endeavoring to do this important work with the most meagre equipment in the way of financial resources,

Therefore, be it resolved, that a committee of five be appointed whose duty shall be twofold: (1) to promote close and sympathetic relations with the supreme courts of these several churches, with a view of deepening and widening the interest in the Continent-wide work of the Society, and of securing from these bodies formal action commending its needs to their entire membership; and (2) by diligent and persistent effort to

bring the needs of the Society before churches and individuals to the end that an endowment fund of not less than \$100,000 be secured;

And be it further resolved, that this committee be empowered to call to its assistance associated members from the various churches interested.

At the request of the Vice-President the Rev. Loyal Young Graham, D.D., then introduced the speaker of the evening, the Rev. David James Burrell, D.D., LL.D., pastor of the Marble Collegiate Reformed Church of New York City, who delivered an inspiring address on "The Historian: His Viewpoint."

On motion of Dr. Worden, a rising vote of thanks was tendered to Dr. Burrell.

The Society adjourned.

After adjournment the members and friends of the Society were invited to remain for a collation.

JOSEPH BROWN TURNER,
General Secretary.

CHAIRMAN OF EXECUTIVE COUNCIL.

At the subsequent meeting of the Council, Mr. Wm. H. Scott was reelected Chairman of the Council for the ensuing year.

HISTORY OF THE PRESBYTERY OF NEW BRUNSWICK.

BY THE REV. GEORGE H. INGRAM, STATED CLERK OF THE
PRESBYTERY OF NEW BRUNSWICK (THE PRESBY-
TERIAN CHURCH IN THE U. S. A.)

PART V.¹

MINUTES OF THE YEAR 1742.²

Philadelphia May y^e. 29th. 1742. The Presb^y met according
to adjournment, ubi post preces Sederunt.

Ministers Mr Will ^m . Tennent Sen ^r	Elders. Dav ^d . Chambers
Mr Gilb ^t . Tennent	Rich ^d . Walker
Mr W ^m . Tennent Jun ^r .	Joh. Henderson
Mr Eleazar Wales	Tho. Summerral
Mr W ^m . Robinson	W ^m . Huggins
Mr Jam. M ^c Cray	Dav ^d . Parry
Mr Richard Treat	

Mr Gilbert Tennent Mod^r. Mr William Robinson Clerk
Memorandum. The Pr^y according to their last adjournment
proposed to have met yesterday, but by reason of other im-
portant affairs interfering they could not sit before this
present.

A Supplication from the people of Brook-Haven on long-
Island Signed with 70 names was brought into the Presb^y de-
sireing that Mr David Youngs might be ordained over them
as their Minister, which desire of said people Mr Youngs de-
clared his consent unto & concurrence with, & to Clear the

¹ For Part I, see JOURNAL, Vol. VI, No. 6, pp. 212-233; for Part II,
see JOURNAL, Vol. VI, No. 8, pp. 325-347; for Part III, see JOURNAL,
Vol. VII, No. 3, pp. 142-154; for Part IV, see JOURNAL, Vol. VII, No.
4, pp. 161-174.

² *Original Ms. Minutes of the Presbytery of New Brunswick*, pp.
33-44.

Presb^y way thereto M^r Youngs gave into the Presb^y a Sufficient testimony of his being tryed approved and licensed a candidate for the Gospel Ministry from a Convention of Ministers In N-England. The Presb^y. agree to take the matter under Consideration & determine in it as they Shall receive light before the breaking up of the Pr^y—

M^r William Tennent Sen^r. gave into the Presb^y. a paper Setting forth his inability by reason of advanced age to discharge the work of the ministry unto the Congregation of Neshamineh over which He has for diverse years past been an overseer, desiring the Presb^y— to grant s^d Congregation of Neshamieh Such Supplies as they Can, the Presb^y. took into consideration to see what they could do.

A Supplication from the forks of Delaware & Greenwich was brought into the Presb^y. in order for Supplies, Particularly for M^r M^cKnight.

A Supplication also from Stratten Island & Basking Ridge for Suppies, particularly for M^r M^cKnight.

A Supplication also from Crosswicks Shrewsbury Middletown Cranberry Maidenhead & Hopewel for Supplies

Cape may Cohansie & Glocester put in for Supplies Particularly for M^r Finley

Motion also was made in behalf of Philad^a. & Newtown for Supplies

Another Supplication from James's River In Virginia for help.

A Supplication from Tehicken desiring y^e M^r James Cambel Might be appointed their Supply for one half of his time & that he might be ordained in order to be the more extensively useful to them—the further Consideration of all which deferred to the next Sederunt.

Adjourned to the 31 day at 4 oth Clock P.M. Concluded with Prayer—

31st day at 4 o'th Clock P.M. P.P. Sederunt qui Supra

The Presb^y— reassumed the affair of the people of Brook-Haven relating to M^r Young's ordination & after proper consideration agreed to comply with their request as far as they Should have light therein—& to prepare the way do appoint M^r Youngs for tryals, that he make an Exegesis upon this

question. viz^t an Subjectiva Certitudo Salutis sit de Essentia fidei Justificantis & a popular Sermon upon Rom. 3. ult. to be delivered at our next.

In Compliance with the aforementioned Supplications for Supplies as far as they can, the Presb^y doth appoint as follows.

That M^r Robinson Supply Neshaminy 3 Sabbaths & M^r Treat as often as his conveniency will admit before our next.

That M^r Robinson Supply the forks the first Sabbath in July & Greenwich the week following.

That M^r Campbel Supply Tehicken half his time & Newtown & the Forks the other half equally between them.

M^r M^cKnight Statten-Island & Basken-Ridge alternately his whole time.

That M^r M^cCray Supply Greenwich as often as he can.

M^r Wales, Maidenhead & M^r Robinson, the same, with Hopewel Crosswicks Shrewbury Cranberry & Middletown as often as they can

M^r Finly Gloucester Cohansie & Cape may as much as in him lies.

M^r Treat Philad^a & Newtown as much as possible.

M^r W^m. Tennent Crosswicks & Shrewsbury as often as possible

M^r Gilbert Tennent is to Supply Philad^a two Sabbaths.

M^r Sackett is to supply the high lands the one half of his time & Cronpond & white plains the other half.

M^r. Cambels tryals for ordination deferred till our next.

Adjourned till the Monday after the first Sabbath of August next Concluded with Prayer.

New Brunswick Monday Aug^t. 2nd. 1742. The Presb^y. met according to the appointment of our last, ubi post preces Sederunt. Messieurs Gilbert Tennent, James M^cCray & Will^m. Robinson, Elders David Chambers, Rob^t. Cummins & Will^m. Jones.

Min^{rs}. absent. m^{rs} Will^m Tennent Sen^r. & Jun^r. Rich^d Treat Eleazar Wales & John Rowland.

M^r Gilb^t. Tennent Continued Moderator & M^r Robinson Clerk Ordered that the Minits of our last be read.

The appointment of our last respecting Supplies was complied with by the Members present.

There was presented unto the Pr^y a Call to M^r Robinson from the Congregation of Neshamineh, also the following Supplications for Supplies — —

one from Amboy—one from Tehicken for half M^r Cambels labours—one from Greenwich for M^r M^cKnights Labours, one from Maidenhead & Hopewel for the Labours of M^r Robinson one from the Inhabitants about Durham on each side the river Delaware for M^r Cambels labours—one from Amwel for M^r M^cCrays labours, one from Basken Ridge for Supplies one from Greenwich in Cohansie for the ordination of M^r Finly one from Newtown In Pensylvania for Supplies. one from the forks of Delaware for M^r M^cKnights Labours. a letter from James Ryer in Virginia for Supplies; one from Crosswicks & Shrewsbury for Supplies & Likewise from Philad^a. A Call from the Congregation of Pidgeon Run & N Castle for M^r James M^cCray was brought into the Pr^y: The Presb^y proceeded to take into Consideration the above s^d addresses & in compliance with them ordered as follows. viz^t That M^r M^cCray Supply Amwel one fourth part of his time as formerly. M^r Robinson M^r Rowland & M^r Finly ordered to Supply Philad^a each a fortnight alternately, M^r Finly to begin the third Sabbath of this Instant—M^r Robinson appointed to Supply Neshaminey & Hopewel each Sabbath alternately when not interfering with the above appointment. M^r Cambel appointed to Supply Tehicken, Near Durham the Forks Greenwich & Newtown as much as he can.

M^r Finly also Gloucester Cohansie & Cape May as often as he can.

M^r Will^m. Tennent Crosswicks & Shrewsbury as much as he can.

M^r M^cKnight Baskenridge Stratten Island & Amboy, each equally.

M^r Youngs ordination deferred for this time by reason of Some Embarrassments in the place of his present residence.

M^r James M^cCray for Sundry Reasons & amongst others the Pr^y declining & reluctance to part with him out of their body, declines embracing the above mentioned Call. Like-

wise M^r Robinson that made to him from the people of Neshamineh.

M^r Rich^d Treat is to Supply Newtown & Burlington as often as he can.

M^r Finly desiring Ordination the Pr^y upon Consideration thereof do comply with his desire: & in order thereto do appoint him the following pieces of Tryal. viz^t for an exegesis, Num Ratio Sit necessaria in Religione Christiana, & for a popular discourse, Math. 7.20. to be delivered at our next. M^r Will^m Robinson appointed to preach the ordination Sermon. M^r Cambel having delivered his pieces of Tryal in order to ordination the Pr^y considered the same & approved thereof & so Intend / God willing / to proceed thereto on the morrow. Adjourned till to morrow at 2 o'clock. P.M. Concluded with Prayer.

3^d day at 2 o'clock. P.M. P P. Sederunt qui Supra
Ordered the minutes of last Sederunt be read.

Y^e Pr^y after a Sermon Preached by M^r Gilbert Tennent upon Joh. 21.17 And after his adopting y^e westminster assembly's Confession of faith &c proceeded to the ordination of M^r James Campbel to the Gospel Ministry according to their before mentioned determination there being nothing objected against it. & it was done accordingly

Charles Beatty having offered himself to the Pr^y in order to examination for the Sacred Ministry, the Pr^y being well satisfied with respect unto his Moral Conduct & gracious experience. Tryed his skill in the languages & natural philosophy as also with respect to divinity & having received Satisfaction therein, they gave him the following pieces of tryal for a further proof of his abilities in order to the Ministry to be delivered at our next meeting viz^t for an Exegesis, an anima Sit Rationalis & Immortalis & for two English discourses Heb. 12.14 & Luk. 13.3. the latter for a popular discourse.

Adjourned to the 12 o'clock octob next & then to meet at Freehold. Concluded with prayer

Freehold Octob^r 12, 1742. The Pr^y met according to appointment at 3 o'clock post meridiem. Ministers present M^r Gil-

bert Tennent Mr Will^m. Tennent Jun^r. Mr James M^cCray & Mr Will^m. Robinson. Elders David Chambers John Henderson W^m Huggins

Minis^t. Ab/. Mess^r. W^m Tennent Sen^r. Rich^d Treat James Campbell Eleazar Wales & Joh. Rowland.

Mr Gilbert Tennent Mod^r. Mr W^m. Robinson Clerk

Ordered the Minutes of our last Pr^y—be read.

Mr William Tennent Jun^r. Reasons for his absence from our last being given, were Sustained. & his appointment for Supplies observed. Likewise other appointments for Supplies complied with by the present Members Except William Robinson's for Philad^a his reasons being given for his deficiency were Sustained.

Sundry Petitions were presented to the Pr^y— for Supplies as follows, from Neshameneh—Philad^a Gloucester—Delaware Forks — Maidenhead — Hopewel — Crosswicks Shrewsbury & Basken Ridge—

A Petition from Charlestown & N Providence in the County of Philad^a for the Instalment of Mr Rowland

A Call to Mr M^cKnight from Stratten Island & Amboy was brought into the Pr^y

A call for Mr Sackett from Courtlandt's Manner & places adjacent The considering & determining of all which for the present deferred.

Mr Sam^l Sackett, Mr David Youngs, & Mr Sam^l Finly having delivered their respective pieces of Tryal given them by the Pr^y— in order to ordination, which were considered & approved by the Pr^y. & having adopted the assembly of Westminster's confession of faith & Catechisms as the Confession of their faith y^e Pr^y. agreed & determined / God Willing / to proceed on the Morrow by fasting & prayer to set them apart to the work of the holy Ministry by ordination.

The Pr^y. having the afores^d. Petitions & Calls under due consideration have in answer thereto ordered as follows. viz.

That Mr Sackett Supply Courtlandts mannor & the places adjacent until our next.

That Charles M^cKnight Supply Statten Island, Amboy & Basken Ridge Alternately until a minister come to Basken

Ridge, if before our next & then the two first places equally after he has Supplied Cohansie & Cape May 3 Sabbaths.

That M^r. Campbell Supply the forks of Delaware & Greenwich one third of his time.

M^r Robinson one half of his time at Neshaminy & the other at Hopewell & Maidenhead & Newtown as often as he can

M^r Treat Newtown as often as he can on the Sabbath.

M^r Finly Philad^a & Gloucester after one Sabbath at Stratten Island Amboy & Basken Ridge each.

The affair respecting M^r Rowlands Instalment to the above s^d congregations being considered the Pr^y not having full information of the Circumstances of the said people, cannot for want of Sufficient light comply with the above s^d request for the present. & therefore think proper to defer the Same until next may at our meeting in Philad^a in the time of the Synod & in the mean time order M^r Rowland to continue his labours in s^d places as aforetime.

Adjourned till tomorrow at 3 o th Clock. P.M. Concluded with Prayer

13 day At 3'oth Clock P.M. the Pr^y met according to appointment and P.P. Sederunt qui Supra.

Ordered that the minutes of the last Sederunt be read.

The Pr^y according to the appointment of Yesterday proceeded to the ordination of M^r Sam^l Sackett M^r David Youngs & M^r Sam^l Finly to the Gospel ministry, & accordingly after a Sermon preachd by M^r Robinson upon Ezek. 3.17. & after proper questions propounded to & Satisfactory answers given by each of the Candidates for themselves Respectively, the Pr^y did with fasting prayer & Imposition of hands ordain & Set them apart for that Sacred Work & office.

M^r Charles Beatty & M^r Will^m. Dean having (after giving Sufficient testimonials of their Christian behaviour & passing thr^o the usual pieces of Tryals for the Ministry) now delivered each a popular discourse upon the texts given them by the Pr^y to good acceptance And Approbation, the Pr^y judge them endowed with proper gifts & qualifications for preaching the everlasting Gospel and do accordingly license them thereto where providence may direct them.

M^r Beatty appointed to Supply Shrewsbury Crosswicks and Cranberry each, equally

M^r W^m. Dean to preach next Sabbath at Neshaminy, thence after three Sabbaths at Delaware Forks, & then to Supply Cohansie & Cape May till within 3 Sabbaths of our next which are to be Spent in the Forks of Delaware.

Adjourned to the 4th. Tuesday of May next to meet at Philad^a.

Concluded with prayer

New-Brunswick November, y^e 23, 1742. The Presb^y met pro Re Nata, Members present, Mess. Gilbert Tennent, W^m Tennent Jun^r. Will^m. Robinson Eleazar Wales, Elders David Chambers W^m. Carr.

M^r. Gilbert Tennent Mod^r. M^r Robinson Clerk

Post preces Sederunt qui Supra,

M^r Sam^l Blair at the Request of N Castel Pr^y having given this Pr^y a Representation of the mournful Circumstances of Sundry vacant Societies within the boundaries of their Pr^y afores^d. requesting & with divers moving arguments urging y^t Some of our members or Candidates might be allowed & encouraged to go down & labour among them at least for a Season in order to redress as much as may be the grievances they labour under for want of Supplies. The Pr^y took the Same into their consideration.

M^r John Kirk Patrick also as a Commissioner for the Congregation of Nottingham gave the Pr^y a representation of the Melancholly Situation & Exegences of that people & the places adjacent & earnestly Sues that Some of our Pr^y might be Sent to labour Statedly even instantly in & among s^d congregation & Circumjacent vacancies, which was also taken under Consideration Also an Address was presented from the forks of Brandewine for a Supply.

The Pr^y after after Mature deliberation upon the whole, together with the Circumstan^{es} of the places more particularly under their own Care, hath determined as follows. viz^t

That M^r Charles Beatty go to the help of Nottingham forthwith & the places near around & be under the care of the N-Castle Pr^y during his residence there. & that M^r. Will^m. Robinson

about the Middle of April Ensueing go down also into the quarters afores^d

That M^r Rowland have leave to incorporate with the Pr^y of N Castle & afford what help his circumstances will admitt. And for the Relief of our own Vacancies ordered

That M^r W^m Robinson Supply Allens Town one Sabbath in two months while he tarries in our bounds, viz^t the 2nd Sabbath in January & the 2nd in March. & M^r Wales Supply the same in Maidenhead.

M^r William Tennent ordered to Supply Allens Town the first Sabbath in Feb^r the 1st in April & 1st in May. & M^r Wales Supply the same in Freehold.

M^r Gilbert Tennent Supply Cranbury y^e 3^d Sab. in Jan^r & last in March

M^r M^cKnight Supply 1st Place also the 1st Sab. in Jan^r & 2nd in Feb^r.

Also M^r M^cKnight Supply at Shrewsbury the last Sabb. of April & 1st Sab. of May.

M^r W^m Tennent Supply four Sabbaths in Shrewsbury before april

Concluded with prayer.

SOME RECENTLY DISCOVERED MAKEMIE LETTERS.

BY REV. JOSEPH BROWN TURNER, A.M.

Eight letters written by Francis Makemie are all that are known to be in existence. Of these four were written to Increase Mather. Another—the latest in point of time—is the very important letter written to Benjamin Colman from Philadelphia, March 28, 1707, a few days after the meeting of the General Presbytery. All of these have been printed in full by Dr. Charles A. Briggs in his *American Presbyterianism*. The sixth is a long letter from the Barbadoes, dated December 28, 1696. It was printed at Edinburgh under the title "Truths in a True Light." It has never been printed in the United States, and but one copy of it is known to us.

The remaining two of the eight have been brought to light within the past year, by Dr. Lyon G. Tyler, President of William and Mary College. They were printed by Dr. Tyler in the William and Mary College Quarterly. He came upon them at Tappahannock, the county seat of Essex County, Virginia, where they form part of the records in a suit concerning certain lands which belonged by right of inheritance to one Robert Halsey, of London. Halsey's father had died in Virginia, leaving no will, and no heirs on this side of the Atlantic. The son was in danger of being robbed of his heritage, when Makemie intervened in his behalf. The letters are here reproduced, with the consent of Dr. Tyler, because they afford an interesting light upon Makemie's activities and character. His intervention in behalf of the heir seems to have been purely disinterested, and much to his credit.

Virga Wmsburg 9ber 9th 1705.

Mr. Robert Halsey

Sr I had a tedious and sick voyage and could not Informe you last fleet any think of your affair, but this comes by a single ship bound

232 SOME RECENTLY DISCOVERED MAKEMIE LETTERS.

for Bristoll & comes to informe you I brought hither three witnesses in my sloop besides myselfe to prove your papers at y^e first Generall Court, which will be some charge to you and I came to Court seasonably; for Boughan after he had prevented Mr. Merryweather his Escheating your Land, by produceing to y^e Jury of Inquisition your letters to your ffather, he immediately escheates for himselfe, and finding your 400 acres in the Escheat list, I made a motion to y^e Court to stop his proceedings which was accordingly done, soe that I fear trouble from him; and I must draw bills on you for my charge, which I hope you will answer. Col^l Churchill is now a counsellr and will not take any personall trouble upon him, but countenances the thing, and soe my trouble must be the greater living at so great distance by water. I am afraid the notary has not particularly described your ffather, by not calling him Tanner living at Piscataqua Creek in Rappahannock you may expect a further account & y^e fleet my service to Mr Parkhurst and let me know if he has or [is] likely to receive money for y^e Catechisms, I am your most humble servant FFRANCIS MAKEMIE. Direct your letters to me at Accomack in Virginia.

To Mr. Robert Halsey to be found at Mr Thomas Parkhurst at y^e three crowns & bible, Cheapside, London.

Virga James River 7br 4 1706.

Mr. Robert Halsey

S^r I wrote you formerly, which I hope came safe to hand, informing you that when I went to Wmsburg to prove and record your papers, I found Mr Boughan excheating your Land after he had prevented Mr Merryweather doing so by producinge your letters to your father to y^e court or Jury of inquest, and I came searviceable to put a stop to it, and I have been lately with Mr Boughan who owns my power, and seems very ready to surrender and account, we went to y^e Land which he says is 300 acres tho as I wrote you I found in the Excheat list is 400 which he says is a mistake. The plantation is a ruined place, and Boughan seems inclined to buy it, but greatly undervalues it, tho I believe I shall find a better Chapman as soon as I have a power to dispose thereof, & y^e sooner the better, Col^l Will^m Churchill is a counsellr and so great to be Employed & declines being concerned, so that y^e whole matter, and all charges lyes upon me and I have made some disbursements allready which few would at such distance have undertaken, without Effects in their hands, & having disbursed money for carrying the witnesses proving & recording your Papers, as Mr. Layfield y^e barer can Informe you, and shall send & y^e next an acct of particulars wch I cannot now, being abroad in y^e fleet. When with Maj^r Boughan he showed me the Inventory of Personall Estate and his account of Disbursements and I find little of that coming to you but their are four particulars about personall Estate we could not agree about and as an

Eyer way then former we consented to refer y^e Decision of them to that County Court and to stay with sloop / and hands till y^e Court, I employed a Gentleman of my acquaintance an attorney to propose it to Court & receive their opinion which when done that part will be soon settled, I found a poor shoemaker on y^e land & desired him to live there till further order, he paying y^e Quitt Rentes. I have drawn upon you for money I am already out of pocket, and must be more before I get away and hope you will honour and pay a bill for 8 £ sterl twelve shillings I had endorsed to Mr Layfield and if you send a full power to sell your land send it by Mr Layfield & let him & some with him bee witness.

I am in hast your srvt FFRANCIS MAKEMIE. To Mr. Robert Halsey at Mr Parkhurst at the Bible & three Crowns ¶ Mr Sam^l Layfield.

Virga Sept. 12, 1708.

Sr while Mr Makemie lived he employed me to sue for y^e account of your ffather Halseys Estate here, wch I did & sent him an account of it long before his Death, but finding that Mr Makemie had done nothing before his death but perhaps sent you y^e copy of y^e reciepts wch I sent him, I was unwilling you should still lye out your money, so told Coll Churchill of it, Joyned in our Lre of Attorney but he told he had all along refused to meddle & would not concern himself, I therefore desired him to give me your power of doing it, which he did & so comes y^e Inclosed bill of Exchange. Your land here lyes neglected, I understand there is a man lives upon it that pays no rent nor takes any care of repairs, Mr Boughan that draws this bill has a mind to buy it, he says, & has writ to you of it, there are some Tobacco Debts which are still due, & now I have power shall get received for you this winter & send to you, if I can be further serviceable you may (if you please) make use of your humble servant.

ROBERT BEVERLEY.

But you must send me a full Lre of Attorney.

To Mr Robert Halsey, Stationer in London ¶ Conrad Huntington.

THE DIARIES OF THE REV. SETH WILLISTON, D.D.

EDITED BY THE REV. JOHN QUINCY ADAMS, D.D.

PART II.¹

Tues. 25. A. M. I spent at Mr. Slosson's in writing upon a sermon. P. M. I rode to Owego. I put up at Maj. Pixley's. I had an agreeable interview with Mrs. Pixley, who appears to be an Israelite indeed.

Wed. 26. In the forenoon I was engaged in preparing for the afternoon lecture. P. M. I preached a lecture at Owego, Capt. Bates' house, from Gal. 6:7-8—while delivering this sermon I had some sense of the reality of future rewards & punishments. When I preach in this settlement I feel but little courage; they seem hardened against God. I took tea at Esq. M'Master's—spent the night with Mr. Kingsley's.

Thurs. 27. I rode 7 miles below Owego to preach a lecture at Capt. Ransom's. I discoursed from Rev. 3:20. After this I returned to Owego & lodged at Mr. Brown's. Mrs. Brown is a member of Mr. Swift's church, Bennington.²

Fri. 28. I rode to Chokonut. Had some assistance in meditating upon Matt. 5:6. I put up at Chokonut with Capt. Seymour. I wrote a letter to Mr. Alpheus Morse. In the evening I felt pretty stupid.

Sat. 29th. I wrote a letter to my mother, & one to Mrs. Hinman N. London. P. M. I rode to Mr. Martin's to spend the night with him. The evening's conversation animated me—I got some ideas—I felt some motions of pride which spoils all. I read a sermon, & heard Mr. Martin read one of his.

¹ For Part I see JOURNAL, Vol. vii, No. 4, pp. 175-208.

² The First Church of Bennington, Vt., organized 1762. Job Swift, 1743-1804, pastor 1786-1801. He died at Enosburgh, October 20, 1804, and was called "the apostle of Vermont."

Sab. 30. I preached at Chokonut, at Esq. Spalding's, to the largest auditory which I have found in these parts, from 2 Cor. 10:4. P. M. there appeared to be a profound attention, & I hoped some solemnity—I was greatly helped. In the evening I rode to Col. Stoddard's to see Mr. Mosely a brother candidate.³ In the evening I wrote a letter to Mr. King, Norwich.

Mon. 31. I Preached a lecture at Lt. Hart's, Chokonut, from Matt. 5:6. It seemed to be helping time with God. I have not lately preached to an assembly, which seemed so much moved. I lodged at Lt. Hart's. I wrote a letter to my sister Alden.

Tues. Nov. 1st. Cold like winter. P. M. I preached a lecture at Chenango at Mr. Whitney's. I spent the evening with Maj. Hudson in conversing upon doctrines which are most opposite to the human heart. He seemed to feel. I hope the Lord is at work with him. Blessed be his name for what appears!

Wed. 2. I arose early. I felt an inconvenience from the food which I ate for breakfast, which took away my peace of conscience. I felt more than commonly unwell to-day. I rode with Mr. Mosely to Mr. Palmer's at the Forks of the Chenango where I preached a sermon from Matt. 20:6. One man told me he took it all to himself—he had lived without family religion—he resolved to amend. I put up at Mr. Baker's. I felt better in the evening than in the day time.

Thurs. 3. I arose early & set out for Gen. Patterson's a little after sunrise. I arrived there safely before 11 o'clock. I feel uncommonly stupid & sleepy this evening. I have of late made long evenings & spent the time in conversation & I am something fatigued.⁴

Fri. 4. I read in Mr. Flavel's Treatise upon the Soul. I also read some sermons, but did not get that food which I have heretofore. P. M. I called at Mr. Alford's & Mr. T. Green's. I felt a compassion for the poor. While I returned home I

³ Was this the Mr. Mosley whom he met at Cooperstown?

⁴ Strange after such a trip during which he had preached ten times!

thought I felt willing to return to this desert if it is the will of God.

Sat. 5. A. M. I called at Mr. D. & J. Seymour's. At the last place I was assisted to discourse with freedom & application. To my joy I found Mrs. S. apparently in a new world. I find that she has obtained a hope of her good estate within two or three days. She converses well. I do not pretend to know (the heart.) May the Lord search her & set her upon the rock!

Sab. 6. Rainy in the morning—squally all day—yet many people attended at Capt. Patterson's, where I preached. A. M. from I John 4:8. P. M. Psalm 97:1. I felt a little animation with some conversation with a christian brother, who has been treading upon the Arminian ground: he seems as I hope to be coming off from it to the side of truth. After meeting was something entertained in reading two sermons by Mr. Flavel.

Monday, Nov. 7th, (1796.) Before dinner I set out from home to spend two days in visiting, in order to find out something of the state of religion among the people, hoping that by visits I may do more good than to spend the time in reading. I view all my time as consecrated time, whether I am in my study or going from house to house. I first retired to ask a blessing upon my visit, & then I proceeded on my way. I called at the first house to the west. The man appeared some serious. I dined at Mr. Josiah Patterson's—there I had considerable serious discourse, especially with Miss S. Patterson who hopes she has obtained an interest in Christ. I lodged at Mr. Dudley's. Considerable part of the evening was spent in disputation. I sat up till midnight. This evening I was enabled to discourse with some freedom & application to a young man, who happened to be at Dr. D's; he seemed to feel in some measure. We had no prayers in the family this morning. I hesitated whether to say anything about it; at length I inquired the reason. The woman appeared very desirous of having prayers statedly, the man opposed; this led on to discourse which brought on disputation, in which I was overtaken in unlawful anger, for which I am

ashamed & desire to lie low before God. I beg it may humble me. Mr. D. appeared to me to quibble & trifle—to acknowledge & then in a moment deny the same position; this provoked me—I felt wrong. I hope hereafter I shall be more on my guard—I felt some relief in confessing my sin to God & to those who were present. I visited at Mr. Edminster's & Mr. Winehell's where I dined. At both these places I find people thinking more than common. I get new courage. On my return I had conversation with Mr. Howard—he talked like a good man; my soul seems to unite with him. He seems engaged to pray for Zion. My hopes for this place increase. Lord, detain me so long as is for the best! In the evening read Doddridge's Address to the head of a family recommending family religion.⁵

Wed. 9. I began to write a sermon from I Kings 8:38. In the evening I was troubled with a guilty conscience. Sometimes I feel ready to give up the combat with sin, & when my strength faileth, I generally get new strength. Strength rises up out of weakness. This night Esq. Phelps of the mouth of the Unadilla lodged with me. He informs me that there is a work of grace going on in his neighborhood. After we got to bed, he asked me to relate to him my religious experience. My mind was in a disagreeable frame for such an attempt. I gave him some broken relation. I felt exceedingly afraid afterwards that I had mentioned some exercises somewhat different from the truth. Indeed, when I come to relate my religious awakening & after exercises, I find it very difficult in my own mind to fix upon the particular time when I was made a new creature, if such a thing was ever done. I have commonly dated my hope from the close of my first year in College, about nine months after my being first thoroughly awakened. At that time I did not make a practice of noting down many of my mental exercises in my diary, which I then kept: one reason why I did not was the fear that it might be discovered by my room-mate or class-mates. I have

⁵ *A Plain and Serious Address to the Master of a Family on the Important Subject of Family Religion*, Philip Doddridge, D.D.

a distinct remembrance of many of my then exercises & feelings, but I am much troubled to recollect the order of time in which they took place. This evening while I was endeavoring to give Esq. Phelps some account of that time, I felt a little inclined to think that if ever I was brought to throw myself into the hands of God, it was much earlier than I have commonly supposed, viz., towards the close of my Freshman winter in College. I can remember one morning at that time, that I felt thankful & glad that a hope which I had previously obtained & also relinquished, was not a good one; that is, if it would have carried me to heaven, I was glad I did not go upon it; for I now saw that if I had gone to heaven upon my former hope, I should have given the praise of my salvation to myself, as a reward for my own exertions; but now it appeared quite different. I now thought if I was ever saved, I should give all the glory to grace, & I thought I loved to have it so—it seemed much more pleasant to be able to give the glory to God than to have taken it to myself. From my present views of gracious exercises, I have some idea that I might even then have been favored with a drop or two of divine grace. If I was then enlightened, I got into the dark again and gave up my hope. If I remember, during the following summer, I lived pretty much without hope, sometimes more and sometimes less distressed about myself. I often retired alone for sweet prayer, and when my chamber-mates left the room, I often embraced the opportunity to attend secret duties. In the Spring I changed my room-mate for the sake of getting a companion more favorable to my religious pursuits. His ardor seemed in a great measure to die away, & he did not prove so much of a help as I expected. However we commonly attended duties together before we went to bed. I most commonly attended conference meetings, of which we had, if I remember, two a week through the summer. I believe I had some religious concern upon my mind all summer, but this was in some measure driven off by difficulties which I fell into with one of the Sophomores concerning Freshman duties, & also by summer diversions, etc. Three or four weeks before the Commencement, my distress of mind

returned, I can hardly tell by what external means, but it seemed to me then that I was gradually sliding into a state of stupidity and indifference about the things of eternity. I felt greatly distressed for fear that I was to be given up forever. I remember one morning when I got up in great distress and early went down upon the bank of the river to cry for mercy. In a few days after this, when my distress was in some measure abated, I was seized pretty violently with a fever. I was quite sick for a few days, but the course of the fever was broken. During this I was very anxious. As I was recovering I remember a particular day, when I got a new hope; but I can at this time hardly tell upon what I founded this hope. This was about a week before Commencement; after which I rode home to Suffield. During this journey I had one sweet time, which I remember with pleasure. I was riding alone in the woods between Hatfield & Northampton, my mind seemed to be swallowed up in God. I could see God in every object around me—the birds & the trees & everything seemed to praise God; and my [spirit] seemed sweetly to consent—join with them.

Since that time I have had various exercises & tossings up & down. I seemed to myself to be under conviction, & then I have obtained comfort. I built more hopes of my being in a justified state upon my experiences since I left College than upon what took place while I was there. But even to this hour I am at a loss on which side I stand. This evening while I discoursed with Esq. Phelps, I felt very doubtful of myself.

Thurs. 10th, A. M. I was busy in preparing for a lecture, which I preached P. M. at Mr. J. Seymour's from I Kings 8:38. The Lord is wiser than I am. In the beginning of the week, I intended to live so well as to have a clear conscience when I come to preach, & then I thought I could feel a greater freedom. But God has so ordered it that I should feel like a poor sinner, that had nothing to stand upon. I was assisted in prayer & sermon. I felt a disposition in prayer to insist upon our unworthiness. This was a comfortable season—it was a season of solemnity—there appeared to

be some melting in the assembly while I told them the reason which I had to believe that a work of God was actually begun among us. This is the first time that I have mentioned it in public preaching. I feel as if I could not get away from here yet. I spent the evening at Mr. Seymour's in company—it was agreeably spent; we prayed together. I can hardly be thankful enough for what God has been doing for a Methodist brother, who has all along appeared like a good man, yet bewildered in error. I think I can see evidently that the Lord has been teaching him. He appears now to see with considerable clearness those things which a few months ago were perfectly dark. He appears to rejoice in the truth. The Lord's name be praised for this his goodness. Here I would add my testimony, that the Lord is a prayer-hearing God.

Fri. 11. A. M. I read Newspapers. The papers are full of important intelligence respecting the European troubles. The French are everywhere victorious. The Lord reigns.

Sat. 12. I spent [the day] very busily in writing a sermon upon 2 Cor. 4:6. At sundown I retired into the woods to ask for grace to keep the Sabbath holy, & for a blessing upon the labors of the day. I had a good time.

Sab. 13. This has been a comfortable day to me. The Lord hath helped. A. M. I preached from 2 Cor. 4:6—this sermon I wrote to guard awakened sinners against false illuminations & the wiles of the devil. P. M. I preached from Deut. 10:19. The people were very attentive. It appears wonderful. The Lord has really come down among us. The thing is done suddenly. Numbers are very serious. In the evening I had some refreshment from reading two or three sermons of my good friend, Mr. Flavel.

Tues. 15. Rainy. I arose very early. I finished the reading of Mr. Edwards' sermon upon True grace distinguished from the experience of devils. This is a searching thing. I spent the day in writing.

Wed. 16. Cold and rainy. I walked to Mr. Slosson's, 4 or 5 miles, & preached a lecture to a handful of people from Matt. 5:6. I tarried at Mr. Slosson's all night. In the even-

ing we discoursed considerably upon the evidences of the truth of the Bible.

Thurs. 17. Before breakfast I walked to Maj. Coe's. With him I had conversation upon experimental religion, & especially respecting his own experiences; I found him upon a hope. I crossed the river & spent a little time at Mr. Cowdrey's—conversed with his children about their souls. Dined at Capt. Whittlesy's. I found his wife, who has been a professor of religion for many [years], now in great distress about her soul. She appears to have clear conviction of the truth, she says that she never had speculative views before, especially of the law of God; but she is sensible that she does not love. I have found nobody under such genuine conviction—this is something entirely new to me. I called at Mr. S. Whittlesy's. I returned & in the evening attended a conference at Mr. Dudley's. I talked upon election among other things. I lodged there.

Fri. 18. This morning I discoursed with a young woman, who was quarreling with her dependence upon God. A. M. I returned to my lodgings. P. M. I wrote some.

Sat. 19. I spent the day in writing a second sermon upon Ezek. 18:31.⁶

Sab. 20. Today I preached from Ezek 18:31 both parts of the day. These are hard sayings, who can hear them? After meeting, my soul as I hope, rejoiced to hear that Mrs. Whittlesy mentioned in the journal of last Thursday had received comfort. I also at the same time heard that Mrs. P-s had lately obtained a hope. Mrs. W. is I believe 55 & Mrs. P. as much as 45. Glory to grace! Grace triumphs! The day began with clouds, it ended with the clear shining of the sun both naturally and spiritually.

Mon. 21. I wrote a letter to Mr. Davis, editor of the Theological Magazine, giving him some account of the religious attention among us.⁷ I also sent a scrap for the Magazine as

⁶ There are more than the usual accounts in the Journal during these days of his varying moods and spiritual state. Most of them are omitted here.

an exposure of the Universalists' argument from the benevolence of Deity.

Tues. 22. To-day had a little agreeable discourse with a Christian brother & some discourse with a person under a degree of conviction. I read some in the Bible & some in Flavel, and wrote some upon two sermons. Today I have been reading the experience & travels of F. G., a Methodist preacher,* who is perfect. If I have any grace I believe it is only like a mustard seed. The day was rainy.

Thurs. 24. In the morning I had conversation upon the subject of infant baptism. Of late, I have got new light upon this subject. I went in pursuit to-day of those whom I expected to have been my hearers yesterday. I called upon five different families. I find stupidity and ignorance prevalent in this quarter. There are some Dutch families, which appear very ignorant of the nature of religion. Many of the people here cannot read. Just at night I rode home. The weather is just like winter.

Fri. 25. I lay so cold last night that I arose by 4 this morning. I wrote some to day. P. M. I called at Mr. Cole's. I found the children very ignorant. I visited Mrs. Parsons whom I found in great distress of mind. In the evening I read two sermons in Flavel. The weather cold, 12 o'clock midnight.

Sat. 26. I think this is the coldest day I ever knew so early in the season. I could not bear to be from the fire. I shud-

* See editorial introduction to the Diary.

* This is undoubtedly the Rev. Freeborn Garretson, who became a Methodist preacher in 1776 and died in 1827. He is one of the justly celebrated early Methodist preachers and "did as much to establish Methodism in the United States as any." He was a personal friend of John Wesley and accepted the latter's views regarding "perfection" or "perfect love." This is his own statement: "God alone is absolutely perfect. Among finite intelligences perfection can only be in degrees. Angels are perfect in their measure. Christians may be perfect in their measure, and what we call Christian perfection is a high degree of piety—to love God with every power of the soul, and to be saved from all sin properly so called."

der at the thought of winter. I spent the day in writing, but I felt too indolent.

Sab. 27. Very cold. The river frozen over in some places & everywhere full of ice. My affections resemble the weather. I preached all day from Eph. 2:8. In the evening I read in Flavel.

Mon. 28. P. M. I visited at Mr. Gibbs'. At evening I retired into the woods & had more enjoyment in prayer than common. In the evening I called to see Mr. Beebe & his wife of Homer, who were at Mr. Seymour's—these persons were members of Mr. Fowler's church* in Waterbury, Conn.

Wed. 30. Still cold. A. M. I walked 5 miles to Mr. Edwards'. P. M. I preached to a handful of people at Mr. E.'s from Psalm 4:6-7. In this exercise I had no great freedom. In the evening I had a little opportunity in discoursing with Mr. E. upon the divinity of the Christian system. It is true—it is divinely true. Blessed be God for the Holy Spirit!

Thurs. Dec 1st, 1796. I awaked with this thought in my mind, Jer. 44:4—Oh do not this abominable thing which I hate. A. M. I visited two families of Howards. I felt a freedom to converse with them about their souls. One of the families it seems to me must suffer for want of the good things of this life. The destitute condition of many families in this quarter gives me some pain, especially as the winter is now setting in—many of them have not their houses in a manner prepared for winter. Sometimes I feel as if I wish I had a larger purse, so that I might help the needy, but small as my purse is, I view it to be my duty to do a little; remembering the word of the Lord Jesus, how He said, It is more blessed to give than to receive. Charity to the poor I view as the indispensable duty of all those whose incomes are more than their necessary expenses. P. M. I had a pretty agreeable visit at Mr. Parsons'. Mrs. Parsons told me of something reported to my disadvantage from Brown's settlement. They have a story there that I said I had as good

* Abraham Fowler, graduated from Yale, 1775; pastor at Waterbury, 1785-1800; died, 1815.

preach to my horse as to preach to them. I have no remembrance of any such expression; neither do I think I ever uttered it. It grieved me. I feared Satan would make use of it to prejudice the people against those truths which I have spoken to them. It is necessary that a preacher of the gospel be well reported of. I spent the evening and night at Mr. Manning's. In the beginning of the evening I feared we should find no place for religious discourse, but the door opened, which we improved for that purpose.

Sat. 3. I wrote the outlines of a sermon upon Jer. 44: 4.

Sab. 4. I arose early & called upon God for a blessing upon the day. A. M. I preached from Jer. 44: 4. P. M., Gen. 18: 14. I hope the power of God was in a measure among us.

Mon. 5. Was much delighted & entertained in reading Mr. Flavel's Treatise upon the soul. He tells us that the body should be the servant of the soul. I am afraid that this is not the case with me. P. M. I visited Mr. S. Green & his family. I was pleased with his conversation—he talks a good deal like a Christian, but I perceive that he does not think that he is one, his wife is enquiring, what must I do?

Tues. 6. It snowed all day fast. I kept indoors. I spent the day chiefly in reading Mr. Flavel upon The spirits of just men made perfect.

Wed. 7. I awoke early & thought of my appointment to preach a lecture. I got up early & found a severe snowstorm—the snow had fallen knee deep. I soon concluded I should not move out to-day. I spent the day in reading Flavel. I long for such assurance as to be willing to die. Deacon Lee seems entirely willing to go, & he thinks I am as fit as he is; but his good opinion will not satisfy me; I must see for myself. I have great corruptions with which to fight.

Thurs. 8. The snow is so deep that it is very difficult to get about. I kept in the house all day. I spent the time chiefly in reading in Flavel: this is a precious book. The depth of the snow has cut off my retirements, & the house does not admit of secrecy. I endeavor to retire into the closet of my soul & pray to my Father in heaven.

Sat. 10. My mind is in a confused, uncomfortable state

I wrote late in the evening. I did not begin this sabbath as agreeably as I have many since I have been here.

Sab. 11. I lay in bed so late this morning that I got up with a guilty conscience. I view it as peculiarly sinful to waste the holy morning in sleep. A. M. I preached upon Self-righteousness from Rom. 10:3-4. P. M. I preached without notes from Rev. 22:17. It was a comfortable day, though not one of the best. We had rather a thin meeting, on account of deep snow. In the evening I read Mr. Adet's letter to Mr. Pickering with his answer to it.¹⁰ May we be far from war! I also read my Flavel sermons.

Tues. 13. A. M. I spent in meditating upon a text. P. M. I preached a lecture from Prov. 4:7 at Gen. Patterson's. After lecture the proprietors of the proposed library passed several resolves. I am in great danger of being blown up by pride. In the evening we had company at our house. I read a sermon in Flavel which had food in it.

Wed. 14. I rode to Gen. Hyde's & took dinner. I found one of his daughters very thoughtful. After dinner, I rode through the woods to Chenango. I called at a house to warm.

¹⁰ Pierre Auguste Adet, 1763-1832; minister from France to the United States, 1795-1797. In the latter year he broke off diplomatic relations with this country "declaring that France would treat neutrals as they allowed themselves to be treated by the English." Before returning to France he printed letters addressed to the American people in which he urged them to wear the tri-color and support France as against their own government.

Timothy Pickering, born in Salem, Mass., 1745, died, 1829. His long and honorable public career cannot be here outlined. It included service in the Continental army as Lieutenant and Adjutant General, and then Quartermaster General; membership in the first constitutional convention of Pennsylvania; Postmaster-general from 1791-1795; Secretary of War, 1795, when he was instrumental in the founding of West Point; Secretary of State, 1795-1800, and United States Senator, 1803-1809, etc. He was a man of unimpeachable integrity, full of energy and tenacious of purpose. He was often narrow and lacked tact in the handling of men. In politics he was an extreme Federalist and opposed the purchase of the Louisiana territory. He lost his temper and was unfortunate in his handling of citizen Adet.

I asked a boy nine years old, who made him, & he replied he did not know. I asked him if he did not know there was a God; he answered, "No." I asked him if his dada never told him there was a God who made him, & all things; he said, "No." The child appeared otherwise to have common sense. What shall we think of his parents? In proceeding on my way, I took a wrong road, & got, I believe, two miles out of my way; when I enquired, I found myself going directly wrong. I was really lost—north & south, east & west had exchanged places. At dusk I arrived at Maj. Hudson's where I put up.

Fri. 16. I called at Mr. Servin's, Mr. Churchil's, Mr. Norton's, where I dined. P. M. I preached a lecture at Esq. Spalding's in Choconut from Isa. 55:6. I spent the evening with Mr. Gates, a youngerly man, who is disposed to dispute against the decrees of God.

Sat. 17. Was a pleasant day. I had conversation with a young married woman who seems more than commonly thoughtful. I took dinner at Mr. Martin's. There I had conversation with a Dutch woman upon points of religion. I rarely talk to anybody who appears more wild, unintelligible, and inconsistent: it needs patience. P. M. I called to see Mr. Rue's school. I put up at Mr. J. Whitney's, where I expect to preach on the morrow.

Sab. 18. Rainy & thawy. I preached at Chenango at Mr. Whitney's to a small assembly from Psalm 4:6-7, A. M. P. M., Jer. 44:4. After meeting I rode home with Mr. Rice, & took tea with him; I spent the evening & lodged with Mr. Martin. This evening was agreeably spent, but was troubled with pride. I slept very comfortably.

Mon. 19. I wrote a letter to Mr. Strong¹¹ of Hartford on

¹¹ The Rev. Nathan Strong, D.D., 1748-1816, was graduated from Yale, 1769, when President Stiles pronounced him "the most universal scholar he ever knew." Tutor in Yale, 1772-1773. Pastor First Church, Hartford, 1773 till his death. Published many sermons, and a treatise, entitled *The Doctrine of Eternal Misery consistent with the Infinite Benevolence of God, a reply to Dr. Joseph Huntington's Calvinism Improved.*

the subject of my receiving ordination. I wrote a letter to my mother. P. M. I preached a lecture at Lt. Hart's from Prov. 4:7. I spent part of the evening at Mr. Kelsey's. I lodged at Mr. Gates', because they were full at Col. Stoddard's.

Tues. 20. Cold morning. I rode to Chenen to Capt. Sottle's, where I preached a lecture from 2 Cor. 4:6. I had very few hearers, & these seemed loath to come; I have not much encouragement to preach in this settlement. Let it humble me. I tarried all night at Capt. Sottle's. In the evening we had considerable conversation upon religious subjects.

Wed. 21. Cold. I rode for home & got as far as Gen. Hyde's, where I found him & his children all around him partaking of an elegant repast. I sat down with them. Upon invitation, in the evening, I gave them a family sermon from Isa. 55:6; in which I had liberty & some satisfaction.

Thurs. 22. In the morning I read some in Mr. Brainerd's life—had conversation with some who were thoughtful about their future state. About noon I set out for home. I called at Mr. Close'—spent an hour or two at the other Mr. Coles—had considerable conversation with him upon the leading doctrines of Calvinism. I found him very little acquainted with them, & leaned towards universalism; but he seemed to me hardly to know why. I had a desire that the Lord would teach him. About sun-down I rode home. The weather was extremely cold. In the evening I read Boston papers.

Sat. 24. The weather was so cold & the fire so crowded by company, that I studied very little. In the evening I read two sermons of Mr. Flavel's. Late in the evening I meditated upon a text for to-morrow.

Sab. 25. The weather is moderated. The morning was comfortable. A. M. I discoursed upon the importance of prayer from that piece of history recorded in Ex. 17:8-14. P. M. I tried to preach from Gen. 4:3-5, but when I had got through I felt as if nobody would want to hear me again.

Mon. 26. I did not effect much. I wrote a letter to Mr. Davis, N. Y. In the evening I was engaged as one of the Com-

mittee to form a constitution for the library and make out a catalogue of books.

Tues. 27. Yesterday & to day, I feel out of health bodily—my bilious complaints increase. Did some errands—visited a family where there were three children sick. Did not effect much to day.

Wed. 28. In the forenoon, I wrote some upon a text. P. M. I preached a lecture at Mr. Dudley's from Mat. 4:23. In this I endeavored to bring up to view the bodily cures which Christ wrought as representations of His power to heal similar diseases of the soul. After lecture, I felt in the glooms, but in the evening I enjoyed myself some better at Mr. Dudley's, where I lodged with Mr. Cowdrey. To day Mr. Edwards spoke to me about putting my horse into his slay, & setting out for N. E. Jan. 15th. I wish to know what is best to be done in this case.

Thurs. 29. Spent the forenoon in conversation at Mr. Dudley's—visited at Mr. Winchel's—he is serious, but will not bow to the scepter of grace. In the evening I discoursed with a young woman, who was thoughtful about futurity, but was disposed to throw all the blame of her obstinate heart on God, who she said made it.

Fri. 30. I tried to write a little in the midst of the children's noise. I had a conversation with a young man, who seems to see men as trees walking. I am afraid of him & of myself. Just at evening I rode to Mr. J. L. Paterson's to throw myself upon him for two or three days, for this is my present mode of getting my living, to go from house to house. It is a plan of my own to lighten the burthen from the poorer people & throw it upon the abler. Wrote some in the evening.

Sat. 31. Was the last day of 1796. I spent the day in preparing for the Sabbath. I have abundant cause of thankfulness for the mercies of the year past. It is of the Lord's mercies I am not consumed. I am in a comfortable measure of health. At the beginning of the year I did not know where I should end it. I bless God for directing my steps hither, & especially for giving me to see some displays of his grace in this desert. I have abundant cause to be humbled for my

past unfaithfulness, & I am afraid that my inside is not so good as my motive.

Sab. Jan. 1st, 1797. I felt some affected with the thought of entering upon a new year. What is before me this year, I know not; I would not be anxious, but would rejoice that my times are in God's hands. May I be enabled to watch! It is my desire that I may have grace to be faithful in preaching truth. A. M. I preached from John 15:8 to Christians, exhorting them to fruitfulness. P. M. I discoursed from Heb. 9:27 upon death & the judgment. I availed myself in the application of the New Year. The assembly appeared to be solemn. I take new encouragement. In the evening I visited at Mr. Tracy's.

Mon. 2. I spent the fore part of the day at Capt. E. Green's in company with others—we had conversation upon religion. I begin to get new courage that the good work is spreading among us. To-day received a letter from my dear brother Huntington. It had been above three months on the road but was not cold. It gave me pleasure, it seemed to give me new life. Blessed be God for friends, especially Christian friends. P. M. I attended a library meeting; ça ira je crois. This evening I came to Capt. Parson's to spend a few days. I wrote a letter to send to Rev. Mr. Swift, Bennington.

Tues. 3. This day is the ninth general concert in prayer for the outpouring of the Spirit.¹² We had no meeting here, but it appeared to me the sweetest concert, which I have had. I retired alone, but I did not feel as if I was alone. I was insensibly led to adopt the plural we; for it seemed to me there was a precious number uniting with me. In the evening I read in Fletcher's *Vindication of Mr. Wesley's minutes*.

Wed. 4. Cold morning. After breakfast I walked to Mr. Allen's. I had a lecture appointed there, but so few of the neighbors came in, that I concluded to expound a portion of Scripture, converse & pray. I walked back to Capt. Parson's.

¹² I have been unable to find any statement regarding this "concert of prayer."

Thurs. 5. I called to visit the sick at Mr. Cole's & Mr. Seymour's. In the evening I attended a conference at Gen. Patterson's.

Fri. 6. After breakfast I walked up the auxely (?), called at Mr. T. Green's—was pleased to see the attention of the children called up to learning. I spent the day at Mr. Rose's with several neighbors. The time was pretty agreeably spent in serious conversation. The alteration which is apparently taking place in some families is very pleasing. Mr. Rose & his wife are, I believe, more serious than formerly. I returned this evening to Capt. Parson's.

Sab. 8. I preached A. M. from Rom. 5:3. P. M. from Psalm 36:2. It was cold abroad—it was so within my heart. In the evening we had a conference at Capt. Paterson's. I read Mr. Brainerd's experience.

Mon. 9. I undertook to teach the school for the settlement. I have been grieved to see the children growing up in ignorance. I hope to do them some good. I had 28 scholars. To-day I received an application from the committee of this settlement to continue my labors with them another season. Spent the evening at Capt. Paterson's. I sat up late to write a letter to dear brother Huntington. To-day was pleased with some discourse with Mr. Dudley respecting some late religious experiences of his.

Tues. 10. I spent the day in the school. I find the school engrosses my attention.

Wed. 11. My school fills up. It fills my mind too much. I lose spirituality. In the evening I wrote a letter to my brother Horace at Springfield, & one to my mother. The weather more moderate.

Thurs. 12. I begin to query whether I have not done wrong in entering upon the school. I thought my motives were good, but I begin to fear they were not; for if I have done right, why does it so distract my attention? In the evening I felt ashamed of misspent time.

Fri. 13. Sent letters to my friends by Mr. Edwards, accompanied with some for my mother.

Sat. 14. I kept the school & instructed my scholars into

the catechism. Went to Capt. Paterson's to spend the sabbath.

Sab. 15. A. M. I preached a sermon from 1 Tim. 6:12 P. M. Ezek. 37:3-4. In the evening Mr. Howard was at Capt. Paterson's.

Tues. 17. To day I divided my school into two parts, & committed the small scholars to the care of Miss. S. Parsons.

Thurs. 19. I have my school so arranged, that it is not so perplexing as it was last week. In the evening I read a sermon in Flavel, & thought I would begin to write a sermon, but I could not set out. I grew sleepy & at 10 I took bed not in a very good frame.

Fri. 20. My school occupies too many of my thoughts. In the evening, after reading a sermon in Flavel, I began to write a sermon from 1 Cor. 13:3.

Sat. 21. I removed my lodgings from Gen. Paterson's to Mr. J. Seymour's. I felt disposed to ask of God that this remove might be for my good & the good of the family into which I was going. P. M. I felt unable to complete in season the sermon I began yesterday. I therefore turned my attention to Col. 3:4, & had some assistance in planning out a sermon from it.

Sab. 22. A. M. I preached from Prov. 13:15. P. M. from Col. 3:4. To day I resolved to adopt as my own Mr. Edwards 39th resolution.¹² In the evening I read about a hundred pages in the travels of True Godliness.

Wed. 25. I attempted to preach a lecture at Mr. J. Seymour's from Mat. 11:28. An excellent text, but I made awful work of it. After lecture I found the workings of anger in my bosom, while conversing with one who was dissatisfied with some arrangement in the school; but was enabled to restrain it from bursting out. In the evening I was at Mr. D. Seymour's & Gen. Paterson's.

¹² "Resolved, never to do anything that I so much question the lawfulness of, as that I intend, at the same time, to consider and examine afterwards, whether it be lawful or no; except I as much question the lawfulness of the omission."

Thurs. 26. In the evening I attended a singing meeting.

Sat. 28th. I attempted to explain the doctrine of the atonement to my pupils—in this I had some assistance. To-day I received an anonymous letter from some one among us, who has lately found comfort. This is a cordial to revive my drooping spirits. I view it as the hand of God that it should come at this time—it is the very thing I wanted. P. M. I walked about 3 miles to visit a sick man. I found him expressing a willingness to die, but that is no certain sign that he is prepared. I lodged at Mr. Dudley's.

Sab. 29. A. M. I preached from Psalm 37:4. P. M. 1 Cor. 13:3. In the evening I read two sermons in Flavel.

Mon. 30. I finished reading the *Travels of True Godliness & Ungodliness*.¹⁴ In this book I find many good things, & but a few errors.

Wed. 1st Feby. Snowy day & rainy night. In the evening I read Mr. Flavel's sermon upon John 19:27.

Fri. 3. In the evening I attended a conference at Capt. Patterson's. I read some of Mr. Newton's letters¹⁵ in which the Calvinistic & Socinian systems are compared. They entertain.

Sab. 5. A. M. I preached extempore from Acts 3:19. P. M. from short notice upon 2 Cor. 2:11. In the evening I was highly gratified in reading Fuller's letters. Today I received a letter from Dr. West. This gives me good news from afar concerning Zion.

Mon. Feb. 6th. At Union on the Chenango. In the evening I attended some to singing & felt a desire to gain some more practical knowledge of music. I spent the greater part of the evening in fruitless attempts to write some copies for

¹⁴ Benjamin Keach, 1640-1704, an English Baptist minister, author of several books, among them, "The Travels of True Godliness," 1683, and "The Travels of Ungodliness," 1685(?), both reprinted often.

¹⁵ Probably a slip for "Fuller's": *The Calvinistic and Socinian Systems Examined and Compared as to their Moral Tendency, in a Series of Letters, Addressed to the Friends of Vital and Practical Religion*. By the Rev. Andrew Fuller, 1754-1815.

the school. I do not know but that it is pride which makes me devote so much time to this business.

Tues. 7th. Yesterday and to-day, I hear things favorable to the cause of religion among us. I hope the work is in some measure extending. I still hope that the young people will attend to these things. Spent the evening at Doct. Wheeler's.

Wed. 8th. I arose a little after three in the morning. I supposed it break of day. I read some—greased a book, which troubled my mind so as to unfit me for secret duties; my mind is so little, that little things will occupy it, so as to spoil my devotions. In the evening I attended a conference meeting at Gen. Paterson's, at which there were considerable many people.

Thurs. 9. In the morning, as I was getting on a log, I bruised the two fore fingers upon my right hand very badly—this has disabled me from writing for several days—there was mercy in this accident, I might have lost my fingers, or hand. I believe strictly speaking there are no accidents—all things are appointed. To day I finished Fuller's letters.

Tues. 14. It is now just three years since the death of my dear & honored father. I view it as a mercy not easily to be forgotten that he was spared so long as a rich blessing to his family.

Fri. 17. Some gentlemen visited my school. Mr. Tracy of Oxford spent the evening & lodged with me. He was once a preacher but does not now seem to have his mind much upon religion.

Sat. 18. I have for several days felt guilty of a deficiency of religious instruction to my pupils which appeared a great object with me when I began the school. To day I was enabled to be a little more close in my catechising & in instructing them. In the afternoon & evening I wrote upon two texts for to-morrow.

Sab. 19 A. M. I preached from Heb. 6 : 18 & P. M. from Psalm 75 : 1—In this sermon I called upon my hearers to praise God for the great works of his Spirit among us. To day I heard of a new instance of one's receiving comfort, & of two new instances of conviction. In the evening I vis-

ited Dea. Lee, who appears to me on the borders of the other world. Mrs. P. is very sick from the small cut of a knife upon her thumb. This evening I have received a letter from Brother Huntington, which contains much good news about Zion—respecting the missionary societies in England.

Tues. 21. I wrote a letter to the committee of Owego library. Received a letter from Rev. Mr. Strong, Hartford, in answer to one which I wrote him upon the subject of ordination.

Wed. 22. In the evening I attended a conference at Mr. Thomas Green's, where I tarried all night.

Thurs. 23. Mr. Edwards arrived from Stockbridge with a library of books for this settlement—he had some things which I sent for. Evening I read Boston newspapers.

RECORD OF NEW PUBLICATIONS.

RELATING TO PRESBYTERIAN AND REFORMED CHURCH HISTORY

DER HEIDELBERGER KATECHISMUS. *Zum 350 jährigen Gedächtniss Seiner Entstehung. Von August Lang.* Leipzig: Im Kommissionsverlag von Rudolf Haupt, 1913. 8vo; stitched. Pp. iv, 68.

The contents of this brochure are grouped under two chapters with sub-divisions as follows: Chapter I. The Authors of the Catechism; (1) The Palatinate and the Elector Frederick III at whose request the Catechism was prepared; (2) the circle of men who took part in its preparation, chief among whom were Ursinus and Alevianus; (3) composition and first four editions. Chapter II. The Theological Character and later fate of the Catechism; (1) the sources; (2) religious and theological character; (3) early attacks and defense; (4) Later opposition and present status. A list of sources and literature.

The occasion for this pamphlet is the celebration of the 350th anniversary of the Heidelberg Catechism during the year 1913. The purpose of the author is to present, in concise, comprehensive, and popular form, a reliable account of the origin, reception, circulation, and character of the Catechism. For this task Professor Lang is thoroughly prepared because of his scholarly researches into the history of the Reformed Churches of Germany, the life and work of John Calvin, and the sources of the Heidelberg Catechism. In his book, entitled *The Heidelberg Catechism and Four Related Catechisms with an Introduction*, he sets forth in technical form the different catechetical factors which entered into the making of the Heidelberg. The conclusions in that volume are repeated in this pamphlet in brief compass and for popular use.

Among the points of merit in the work before us we may mention his illuminating exposition of the gradual change of Frederick III from Catholicism to Lutheranism, and from Lutheranism to Calvinism. The latter transition was the occasion for the composition of the Heidelberg Catechism. The author makes extensive use of the Letters of Frederick, published by Kluckhohn, and by apt quotations throws new light on the Elector's inner life and on his part in the making of the Catechism itself.

In the section on the sources of the Catechism he makes it clear that there was a long period of training in the art of making Catechisms be-

fore the Heidelberg was written in 1562-1563. He names four catechetical groups which, designated by the cities in which they originated, are the Strassburg, the Zurich, the Genevan, and the London-Emden group. Each of these schools contributed something toward the Heidelberg, while the larger influence was wielded by the Genevan Catechism of John Calvin.

The preliminary works of Ursinus which directly prepared the way for the Heidelberg are also described, and, by a comparison of the final product with the preliminary drafts, the distinctive religious and theological characteristics of the Catechism are set forth. Olevianus is said to have given the Catechism its final German form, basing his work on Ursinus' *Summa Theologiae and Catechesis Neivor*, as well as on suggestions of the Elector and a wider circle of ministers and theologians.

The reception of the Catechism by friend and foe, its gradual spread as a confession of faith and a book of instruction over Europe and America, and its present status, the author sketches in rapid yet vivid outline. His personal view of the Catechism is found in the last sentence which is a quotation from an article by H. Krafft, an evangelical Reformed pastor, saying: "With pleasure I testify that the little book even to-day fulfils in an extraordinary manner its original three-fold purpose, namely, that it is a confession of faith in our churches, a book of instruction for the youth, and a book of edification for the whole congregation."

GEORGE W. RICHARDS.

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PRESBYTERIAN CHURCHES OF PHILADELPHIA:

THEIR ORGANIZATION AND CHANGES OF LOCATION AND NAME.

BY REV. WILLIAM P. WHITE, D.D.

In the interests of local history a reliable account of the organization of the earlier Presbyterian churches of Philadelphia, and their later changes of location and name, is deemed desirable. It is this that we propose giving in the following paper.

The churches earliest organized assumed numbers as names. Only six out of fifteen of these are thus known to-day.

The First Presbyterian Church in Philadelphia is believed, by most authorities, to have been organized in 1698, the year in which Rev. Jedediah Andrews, who came from New England and was a graduate of Harvard College, began regular preaching. There is no doubt, however, that Presbyterian services were held some years previous to that time. Francis Makemie visited Philadelphia in 1692, and it is altogether probable that he gathered the little band of Presbyterians together for public worship.

Mr. Andrews was ordained and installed as pastor of the First Church in 1701, the year in which Philadelphia received its charter as a city. By whom this action was con-

summed is uncertain, as a Presbytery had not yet been organized. It is probable that it was by a number of Presbyterian ministers summoned from a distance, inasmuch as John Talbot, a navy chaplain of the Church of England, writing to the Society for the Propagation of the Gospel in 1703, says: "The Presbyterians here come a great way to lay hands one on another."

The first place of worship of the First Church was the "Barbadoes Warehouse," on the northwest corner of Second and Chestnut Streets. Presbyterians alternated with Baptists and Congregationalists here.

In 1704 the congregation removed to the south side of what is now Market Street (then High), on the southeast corner of Bank, which is between Second and Third Streets, and occupied their first church, a small frame building, which because surrounded by buttonwood trees was popularly known as "The Old Buttonwood Church." It retained this location, with enlargement and improvement in architecture, for one hundred and sixteen years. In it was organized, in 1706, the first Presbytery in America, and here convened the first Synod in 1716.

It removed in 1820, "on account of the encroachments of business," it is said, to its present location on the southeast corner of Seventh and Locust Streets, facing Washington Square. Here was organized the New School General Assembly in 1837 and here met the first reunited General Assembly in 1870.

The Second Presbyterian Church, an outgrowth of the Whitefield revival, was organized in 1743, forty-five years later than the First. For a number of years it was connected with New Brunswick Presbytery and the Synod of New York. It was originally located on Fourth Street between Arch and Market. In 1750 it removed to the corner of Third and Arch, where it remained for eighty-seven years. It was the first church in which a General Assembly convened, that of 1789, consisting of twenty-one ministers and ten elders. In 1837, it removed to Seventh Street, below Arch, and built a beautiful church, with white marble front. In 1872 it occupied

its present costly building on the southeast corner of Twenty-first and Walnut Streets. It was the mother, as was also the First, of a number of churches.

The Third Church, on the south side of Pine Street near Fourth, was organized in 1762, and is the only one of the earlier churches to retain its original location and part of its original building to the present time. Its organization was attributed "to the spread of the city and the increase of the congregation of the First Church." It was also said to be "for the benefit of the inhabitants down on the hill." Upon application of a committee, the Penn proprietors granted a lot on "Society Hill" upon which "to erect a church or meeting house, and lay out a burial yard for the use of said Society of Presbyterians forever." In the erection of the church part of the funds were raised by a lottery, as was done in case of some other churches.

The church suffered severely during the Revolutionary War. The British used it as a hospital. The soldiers burned the pews, stripped the pulpit and the windows and finally used the building as a stable for the horses of dragoons.

The First, Second and Third were the only Presbyterian churches in Philadelphia during the first century of the Church's history. Many eminent names were connected with them. Rev. Jedediah Andrews, the first pastor of the First Church, served it for nearly fifty years. He was also clerk of Presbytery, and most of the records are in his handwriting until his death in 1847. He was also clerk of Synod and its first moderator. Rev. Francis Alison, D.D., Rev. John Ewing, D.D., Rev. James P. Wilson, D.D., Rev. Albert Barnes and Rev. Dr. Herrick Johnson were some of the eminent men who succeeded him.

The first pastor of the Second Church was Rev. Gilbert Tennent; and among those who followed him were Dr. Ashbel Green, Dr. J. J. Janeway, Dr. Thomas H. Skinner and Dr. C. C. Cuyler.

As pastors of the Third Church may be mentioned Rev. George Duffield, D.D., a hero of the Revolutionary era; Rev. John Blair Smith, D.D., Rev. Archibald Alexander, D.D.,

Rev. Ezra Stiles Ely, D.D., and Rev. Thomas Brainerd, D.D.

The Fourth Church (the fourth also in a century) was organized in 1799, and was first located on Fifth and Gaskill Streets, near Spruce. Later it removed to Twelfth and Lombard. Its building there is now occupied by a colored Catholic congregation. Since 1890 it has been located at Forty-seventh Street and Kingsessing Avenue, West Philadelphia. Amid the trying times of 1837 it was declared vacant by the Presbytery of Philadelphia, but it continued to live as a New School Church.

The Fifth Church was organized in 1813 and worshiped first in a chapel on Locust Street near Eighth, having Dr. Thomas H. Skinner as pastor. Its location is now occupied by Musical Fund Hall. A church was built on the south side of Arch Street, above Tenth, to which it removed in 1823. In 1850 the Fifth Church, which had joined the New School, was disbanded and the Arch Street Church, Old School, was organized as its successor and purchased its property. Rev. Charles Wadsworth, D.D., became its first pastor. In 1901 the Arch Street Church consolidated with the West Arch Street at Eighteenth and Arch. It retained its name and transferred to the new organization, as endowment, the proceeds of the sale of its property.

The Sixth Church was organized by members from the Third, in the old State House, in 1814. It built a fine brick edifice on the north side of Spruce Street, below Sixth, where for nearly sixty years it exerted a potent influence on the life of the city. Two of its noted pastors were Dr. William Neill and Dr. Joseph H. Jones. In its edifice, sold to the city, was framed the present state constitution of Pennsylvania. Modified and reconstructed, it now forms the Horace Binney Public School. In 1873, the Sixth Church united with the Seventh Church, located at the southeast corner of Broad Street and Penn Square.

The Seventh Church was organized in 1804 by nine English Independents, dismissed from the Second Presbyterian Church, as a Congregational Church, and it erected what it called the "Independent Tabernacle," in Ranstead Court,

west of Fourth Street, between Chestnut and Market, where the Bourse now stands. In 1816 it joined the Dutch Reformed body as the Second Dutch Reformed Church. In 1820 it became Presbyterian; its first pastor as such being Rev. Wm. M. Engles, D.D. It was popularly known as "the Assembly Church," inasmuch as the General Assembly for a number of successive years met in it. From it went out in 1837 the New School Branch. In 1840 there was merged with it, by the Presbytery, the "Assembly Church," which had three years previously been organized from members of the Fourth Presbyterian Church; and its pastor, Rev. W. L. McCalla, became pastor of the Seventh Church. In 1842 it removed to Broad Street and Penn Square, where the Betz Building now stands. Its pastor then was the distinguished Dr. Willis Lord. In 1873, when the Sixth Church united with it, the name "Tabernacle," under which it originally organized, was assumed. It was with this church also that the General Assembly was meeting when Southern Commissioners withdrew to form a Southern Presbyterian Church. In 1886, during the early ministry of Rev. Dr. H. C. McCook, Tabernacle Church removed to its present location at Thirty-seventh and Chestnut Streets.

The Eighth Presbyterian Church came into connection with the Presbyterian body in 1822. It was previously known, as later, as the Scots Church, and assumed the name "Eighth" but for a short time. It was organized as an Associate Reformed Church about 1770. It first worshiped near Fourth and Shippen (now Bainbridge). In 1770 a church was erected on Spruce Street, above Third. In his diary, John Adams, President of the United States, relates that he attended preaching services here, and it is an interesting historical fact that Louis Philippe, King of France, lived in the adjoining parsonage. Between the years 1866 and 1884 the church was closed.

In 1883, the congregation united with the South Broad Street Church, organized the same year at the southeast corner of Broad Street and Castle Avenue, and removed thither.

The Ninth Church became Presbyterian in 1823, and as-

sumed the name it has ever since borne. It had been organized a few years previously as an Associate Reformed Church. It was located on Thirteenth Street north of Market. It continued to worship here until 1838, when some of the original members, desiring to return to their first love, were given possession of the property. The main portion of the congregation withdrew, and after worshiping for a time in the Assembly Building at Tenth and Chestnut, located at the northwest corner of Sixteenth and George (now Sansom) Streets, where the church remained until its removal in 1911 to Fifty-seventh Street and Washington Avenue, West Philadelphia, where it consolidated with the Sherwood Church. Dr. William Blackwood was its pastor for forty years.

The Tenth Church grew out of the Sixth, being organized in its session room in March, 1829. It located on the northeast corner of Twelfth and Walnut Streets and there remained until merged (retaining its name) with its daughter, the West Spruce Street Church, at the corner of Seventeenth and Spruce in 1895. Dr. Henry A. Boardman was the honored pastor of this church for more than forty years.

The Eleventh Church was organized in November, 1828; and, for a time, worshiped at the corner of Juniper and Race Streets. Later a church was erected on Vine Street, above Eleventh. In 1853 it removed to Eighteenth and Arch and assumed the name of "West Arch Street Church." Consolidation with Arch Street Church and assumption of its name took place in 1901.

The Twelfth Presbyterian Church was the name for a time borne by a church on Cedar Street (now South) below Twelfth. It was a secession from a church organized in 1818 on Catherine Street between Sixth and Seventh as the First Presbyterian Church of Moyamensing, and chartered in 1821 as the First Presbyterian Church of Southwark. After a time the Twelfth reorganized and in 1841 was incorporated as the Cedar Street Presbyterian Church. In 1881, it removed to Wharton Street above Broad, and amended its charter to read "The Presbyterian Church of the Atonement." In 1898, it consolidated with the South Church, organized in 1849 and

located on Third Street below Federal, under the name of "Atonement-South." In 1910 the latter united with the Scots Church, at Broad Street and Castle Avenue. Hence Scots Church will be seen to be the successor of an Associate Reformed Church, of the Eighth Church, of Faith Mission of the Tenth Church, South Broad Street Church, South Church, the Twelfth Church and the Church of the Atonement. No other church in the city combines so many historic elements.

The Thirteenth Presbyterian Church had but a brief existence and seemed to have been entirely forgotten. It has recently been discovered that it was organized in 1836 by the Third Presbytery of Philadelphia and was located at Ashton and Schuylkill-Lombard Streets. In 1838 it applied to and was received by the Presbytery of Philadelphia (O. S.). It had as pastor Rev. Charles Williamson from 1839 to 1843 with location at Schuylkill Front and Lombard. Owing to financial embarrassments the Presbytery, in October, 1843, directed its session "to convene with a view to coming to a conclusion as to the formal dissolution of the church." Its name does not appear on the minutes of the Assembly the following year. It has been learned that its building was sold to the Second Associate Reformed Church, which effected an organization in that locality, and it is probable that most of its members united with it, which later became the Fourth United Presbyterian Church.

The Fourteenth Presbyterian Church, similarly to the Thirteenth, seemed, also, to have been consigned, for some years, to oblivion. Its discovery was due, partly at least, to the unearthing of the spade and the revelation of an ancient document. In the city's process of grading and leveling for a park in the vicinity of Seventh and Lombard Streets the remains of a marble slab were found on which was the inscription, "The Fourteenth Presbyterian Church. Founded 1823. Enlarged 1837." Research showed that the "Second African Presbyterian Church," organized about the above-mentioned date, was located near the place. The surmise that it may have assumed the name of "Fourteenth Presbyterian

Church" instead of "Second African," as described in ecclesiastical records, was confirmed by the discovery of the following paragraph in the *Philadelphia Observer* of March, 1837, the year it cast in its lot with the New School Branch, and is recorded as having enlarged its building: "The Second Presbyterian church of color have commenced enlarging their building and appeal for help to their friends." The building occupied was originally the house of worship of the First Reformed Presbyterian Church.

The church was disbanded in 1862, having previously contributed over eighty members to form the Lombard Street Central Church, organized in 1844, near Eighth and Carpenter Streets, now located on Lombard Street below Ninth.

The Fifteenth Presbyterian Church was constituted by the Presbytery of Philadelphia in 1850, largely out of members from the Union Church on Thirteenth Street, near Spruce. For a few years it worshiped in a hall at the corner of Fifteenth and Market Streets, while its church was being built at the southwest corner of Fifteenth and Lombard. Having removed thither, it there remained until 1884, when it consolidated with the West Tasker Street Mission, sold its property, and moved to Eighteenth and Tasker, and changed its name to "Church of the Evangel."

This was the last Presbyterian Church of the city to assume a number as its name.

We will now go back and review the churches, which, in the meantime, were organized in the city and took other names than numbers or numbers with a distinction of locality or character.

The first of these to be organized was the "First African Presbyterian," organized in 1807, largely, it is said, through the influence of Dr. Archibald Alexander, then pastor of the Third Presbyterian Church. It was located at the corner of Seventh and Shippen, now Bainbridge, and was the first African Presbyterian Church in the United States. It is now located at Seventeenth and Fitzwater.

A Third African Presbyterian was organized in 1835 and disbanded in 1841.

The First Church of Northern Liberties, named from a district then beyond the city limits, was organized in 1813 as the result of missionary efforts carried on for a number of years by the Second Church, then located at Third and Arch. Its first location was at what is now Second Street and Fairmount Avenue. It was known then as the Campington Church. It later moved to its present locality, south side of Buttonwood, below Sixth. Here was established, it is claimed, in 1815, the first Bible Sunday school in Philadelphia. The present church building was erected in 1833. From this church sprang a group of churches.

The North Church was organized in 1825 on Third Street below Green as the Second Church of Northern Liberties. Soon after, a second colony was organized as the Third Church of Northern Liberties. It worshiped on Poplar Street, above Green. In 1831 the two united under the name of the First Presbyterian Church of Penn township, which was later changed to North Presbyterian Church, and was located on Sixth Street above Green, where it remained until its removal in 1901 to Broad and Allegheny Avenue.

The present Temple Church owes its origin to certain members who withdrew from the North Church in 1835 and organized the Central Presbyterian Church of Northern Liberties. It worshiped for a time on Third Street below Green, and then removed to Coates Street, now Fairmount Avenue, below Fourth. During the sixties removal was effected to Franklin and Thompson Streets, and in 1872 its name was changed to Temple Church.

Through the missionary efforts of Dr. Thos. L. Janeway, pastor of the North Church, was organized in 1849 "Penn Church" on Tenth Street near Girard Avenue. Its name was changed to North Tenth about 1868.

Northeast of the above group of churches, was organized, in 1815, in what was known as Fishtown and later as Kensington, the First Presbyterian Church of Kensington. It was first located on Palmer Street, near Queen, and later on Girard Avenue above Hanover. In a comparatively brief time it grew under the ministry of Rev. George Chandler from

nine members to nine hundred. From it was organized, in 1867, Bethesda Church.

South and west of the Northern Liberties group of churches were organized, a few years later, two prominent Presbyterian churches. The first was the Central Church, organized in Whitfield Academy on Fourth Street in 1832, by a colony from the Second Church. It built on the corner of Eighth and Cherry and remained there until 1876, when it removed to Broad Street and Fairmount Avenue, where it had as its pastor Dr. John H. Munro. It united with the North Broad Street Church in 1908 to form the Central-North Broad Street Church. It was through the missionary efforts of the Central Church that the Cohocksink Church, at Franklin Street and Columbia Avenue, was organized in 1840. Dr. Wm. Henry Green, of Princeton, had the Central as his only pastorate.

The Spring Garden Church was organized on the east side of Eleventh Street, near Spring Garden, in 1846, and to it was transferred, as its first pastor, Rev. John MacDowell, D.D., pastor of the Central Church. It remained in its first location until 1892, when it consolidated with the Columbia Avenue-Fairmount Church, at Twenty-first Street and Columbia Avenue, which had grown from a Sunday school, established by members of the Spring Garden Church. The united church took the name of the first distinguished pastor of the Spring Garden Church, and is known as the MacDowell Memorial Church.

A Central Spring Garden Church was organized in 1842 by the New School branch, but it does not seem to have long survived.

An Independent Presbyterian Church was organized in 1826 by members who withdrew from the Ninth Church that they might have the Rev. John Chambers as their pastor. The church located at the northeast corner of Broad and Sansom Streets, where the North American Building now stands. In 1873, it united with the Presbytery of Philadelphia and took the name of the Chambers Church, in honor of its distinguished pastor. In 1897 it united with the Wylie Memorial

Church, located on the east side of Broad Street, below Spruce, which had been organized in 1798 as the First Reformed Presbyterian Church, and which had joined the Presbyterian body in 1885, to form the Chambers-Wylie Memorial Presbyterian Church.

The Mariners' Church, especially for seamen, was organized as early as 1830. It was located on Water Street above Walnut. Later it removed to its present location, Front Street above Pine.

The Union Church was organized in Carpenters' Hall, corner of Thirteenth and Race Streets, in 1840, by a number of members of the Ninth Church. Later it located on Thirteenth below Spruce, where it remained until its removal to Sixty-sixth Street and Woodland Avenue, West Philadelphia, in 1899. It was dissolved in 1913.

Two churches that passed out of existence some years since were the "Western Presbyterian," organized about 1835, at Seventeenth and Filbert Streets, which in 1873 united with the Third Reformed (Dutch) Church at Tenth and Filbert to form "Immanuel Presbyterian Church," and the Clinton Street Presbyterian Church, organized in 1842 at the north-east corner of Tenth and Clinton Streets by twenty-six members from the First Presbyterian Church. The above two churches — "Immanuel" and "Clinton Street" — united in 1878 to form the Clinton Street-Immanuel, located at Tenth and Clinton Streets, having Dr. Charles Wadsworth as pastor. It disbanded in 1898.

Another church which went out of existence in the southern part of the city was the First Church of Moyamensing, organized in 1818, and chartered in 1821, as the First Church of Southwark. It was located on Catherine Street above Sixth. It was known later as the German Street Church. It disbanded in 1891 and sixty-five members were transferred to the membership of the Third, or "Old Pine" Street, Church, and the proceeds of the sale of its property were added to the endowment of said church.

Another Moyamensing church was organized in 1858, on Carpenter Street below Tenth, as the outgrowth of the Moya-

mensing Mission of the Tenth Church. Six years later it was dissolved. The Sunday school, however, was kept up as a mission of the Tenth Church, and out of it grew the Harriet Hollond Memorial Church, at Broad and Federal Streets, which was organized in 1882.

Two other churches in the southern part of the city lost their identity through consolidation—Wharton Street, organized in 1863, at the northeast corner of Ninth and Wharton; and a second South Broad Street Church, organized in 1896 on Broad Street near Wolf. These united a few years since to form the James Evans Memorial at Broad Street and Moyamensing Avenue.

The Westminster Church was organized in 1853 and was located at the corner of Broad and Fitzwater Streets until 1906, when it sold its property and removed to West Philadelphia and consolidated with the Greenway Church at Fifty-eighth Street and Chester Avenue, retaining its name.

Other Presbyterian churches in South Philadelphia which have not come properly in our purview, are Southwestern, at Twentieth and Fitzwater, organized in 1853; Bethany, at Twenty-second and Bainbridge, organized in 1860; Greenwich Street, organized in 1867; Tabor, at Eighteenth and Christian, organized in 1868; Grace at Twenty-second and Federal, organized in 1878; Peace (German), at Tenth and Snyder Avenue, organized in 1885; Hope, Thirty-third and Wharton, organized 1891; Mizpah, Eighth and Wolf, organized as Meadow Church, 1894; First Italian, Tenth Street above Washington Avenue, organized 1903; John Chambers' Memorial, Twenty-eighth and Morris, established 1902. The only Presbyterian Church south of Market Street not referred to, is Calvary, at Fifteenth and Locust Streets, organized in 1853, and having had, since 1870, two of its pastors, Drs. Humphrey and Dickey, moderators of the General Assembly.

The first Presbyterian Church to be organized in West Philadelphia was Walnut Street in 1840. It retains its first location. Northminster was organized as the First Presbyterian Church of Mantua in 1846. It was located at the cor-

ner of Thirty-fifth and Spring Garden Streets. In 1875 it removed to its present location at Thirty-fifth and Baring Streets and changed its name to Northminster.

West Hope Church was organized as the Second Mantua in 1864, and was at first located on Lancaster Avenue near Holley Street. It moved to its present location, Aspen Street above Fortieth, in 1876 and changed its name to West Hope in 1888.

Princeton Church was organized as the "Lexington Street Church" in "Westminster," West Philadelphia, in 1853. In 1857 it was moved to Thirty-ninth Street near Powelton Avenue. In 1858 it received its present name and location.

West Park was originally Hestonville Church and was located on Lancaster Avenue, near Fifty-second Street. It was organized in 1859. It changed its name in 1882 and its location to Lansdowne Avenue and Fifty-fourth Street about 1897. Its former property is now occupied as a Roman Catholic Church.

A former church of the Philadelphia Presbytery was known as "Belmont." It was located on Belmont Avenue near city line. It was first organized in 1854 and "newly organized" in 1858 and had Dr. Nathanael West as pastor. It was disbanded in 1878.

The Patterson Memorial Church, Sixty-third and Vine Streets, was organized as the Sixty-third Street Presbyterian Church in 1880. It took its present name in 1884.

The Tennent Memorial Church, at Fifty-second and Arch Streets, organized in 1897, had as its first location Fifty-seventh and Market Streets and was known as the "Zion-Fifty-seventh Street Church."

The Baldwin Church, organized in 1904, at Sixtieth and Walnut Streets, and the Genevan Church, organized in 1904 at Fifty-seventh and Arch Streets, were consolidated in 1911 as the Richardson Memorial Church and is located on Walnut Street near Sixtieth.

East of the Schuylkill River and north of Market Street were formerly several churches which ceased to exist in name some years since.

The Fairmount Church was organized in 1832 and was said to be located "near the water works in the village of Morrisville in the vicinity of Philadelphia." A fine church building was dedicated in February, 1834, Drs. John MacDowell, C. C. Cuyler and Ezra Stiles Ely preaching sermons. The locality corresponded to the present Twenty-third Street above Callowhill. Services were maintained here until about 1848, when the building was sold to the city for a public school. The present "Thomas Wood Public School" stands on the site. Thomas Wood was an elder in the Fairmount Church and later an elder in the North Broad Street Church, of whose pastor, the Rev. Charles Wadsworth, Jr., D.D., he was the father-in-law. In 1849 Fairmount congregation built and dedicated a church at Twentieth and Vine Streets, Revs. Albert Barnes and John Chambers preaching dedication sermons. Worship was maintained here until 1875, the church being commonly known as "the Logan Square Presbyterian Church." It had as pastor for a time Rev. Charles Brown, afterwards secretary of Ministerial Relief. In 1875 the church was sold to Alexander Kerr, and was occupied by the Second Reformed Presbyterian Church. The past year it was condemned by the city to make way for the Boulevard and torn down. In 1882 a portion of the funds obtained were turned over to the Columbia Avenue Presbyterian Church at Twenty-first Street and Columbia Avenue, with which a number of the members of the church had united, and that church took the name of the "Columbia Avenue-Fairmount Church." It continued to bear this name until it consolidated with the Spring Garden Church in 1892 and the name of MacDowell Memorial, in honor of a former pastor of the Spring Garden Church was assumed.

The Covenant Presbyterian Church, located on Twenty-second Street above Vine Street, was organized as the Second Reformed Presbyterian Church in 1835. In 1885 it united, along with its pastor, Dr. William Sterrett, with the Philadelphia Central Presbytery of the Presbyterian Church, under the name of the Covenant Presbyterian Church. In September, 1908, it consolidated with the Olivet Church at

Twenty-second and Mount Vernon Streets and the organization took the name of the Olivet-Covenant Church.

Previous to the aforesaid Covenant Church joining the Presbyterian body, a church by the name of "Covenant" was organized in the spring of 1877 by the Philadelphia Central Presbytery. It consisted of "certain persons residing in the vicinity of Seventeenth and Jefferson Streets," who had formerly been members of the North United Presbyterian Church. The organization was disbanded in May, 1881.

The Northwestern Presbyterian Church, located at Nineteenth and Master Streets, was organized September 2, 1878. It possessed a property formerly belonging to Congregationalists. Not being able to maintain itself, it was dissolved in 1883, having been in existence but five years. Its property is now occupied by Baptists.

A Lehigh Avenue Presbyterian Church was organized in 1875 at Sixth Street and Lehigh Avenue. It was dissolved the next year. In October, 1877, a church of the same name in the same locality was organized. Its name was afterwards changed to "Hodge Memorial." In 1882 it moved to Susquehanna Avenue and Marshall Street and subsequently changed its name to the Susquehanna Avenue Presbyterian Church.

Two other churches in the northeastern section of the city gave up their names, and, to an extent, their identity, through consolidation. One was the Kensington Church, located at Frankford and Girard Avenues, which was organized as an Associate Reformed Church in 1844, and joined the Presbyterian body with its pastor, Dr. Wm. O. Johnstone, in 1853. The other church was the York Street Church at York and Coral Streets. It was organized in 1849 as the Fifth Reformed Presbyterian Church and joined the Presbyterian body in 1881. These two churches consolidated in 1892 under the name of the Union Tabernacle, with Dr. Robert Hunter as pastor, and is located at York and Coral Streets.

The George Chandler Mission Church was organized in the Kensington district in 1872 and was dissolved in 1879. The

Cumberland Street Church was organized in the same locality the summer of 1881. Its name was changed to "Chandler Memorial" in 1883 and again in 1885 to "Beacon." It is located at Cumberland and Cedar Streets.

Oxford Church, at the northeast corner of Broad and Oxford Streets, was organized in 1867. A chapel had previously been erected and in 1866 a Sunday school was organized by the union of two schools previously conducted at Twelfth Street and Montgomery Avenue and Seventeenth Street and Montgomery Avenue. It took the name of the "Carmel Presbyterian Sunday School." When a charter for the church was obtained the name was changed to "Oxford."

Gaston Church, organized in 1876, was located for five years at Germantown Avenue and Huntingdon Street. It removed to its present location, Eleventh Street and Lehigh Avenue, in 1883.

The Tioga Church was organized in the Rising Sun School-house in 1859. It occupied its present edifice, Tioga Street below Sixteenth Street, in 1866. For some years it was called the Kenderton Church. The name was changed in 1874.

The Bethlehem Church, at the northeast corner of Broad and Diamond Streets, was organized in 1873 as the Broad and Diamond Streets church. The name was changed to Bethlehem in 1877.

The West Green Street Church, at the northwest corner of Nineteenth and Green Streets, was organized in 1858. It had as its first corporate name, "The Alexander Church," in honor of the Rev. Dr. Archibald Alexander, first professor in Princeton Theological Seminary. It was changed to West Green Street in the early nineties.

The First German Presbyterian Church was organized at School and Howard Streets in 1860. It later erected a church edifice on Otter Street and for some time worshipped there. The church having been dissolved, the edifice was sold, by order of Philadelphia Central Presbytery, and a building on Corinthian Avenue below Poplar Street purchased with the proceeds. Here the Second German Presbyterian Church

was organized in March, 1877. The name was changed to "Corinthian Avenue" in 1879.

The latest consolidation of churches in the city has been that of East Park, Thirty-second Street below Berks Street, organized in 1896, and Knox, at Twenty-fifth Street and Indiana Avenue, organized in 1913. The church is known as East Park, located at Twenty-fifth Street and Indiana Avenue.

All the churches considered are included in the Philadelphia Presbytery and belong, in the main, to the older portions of the city. There are a few very old churches now within the city limits which, when organized, were somewhat distant from it. Market Square Church, Germantown, was organized as a German Reformed Church in 1732. It became Presbyterian in 1856. The First Church of Frankford was organized in 1770 and was also German Reformed. It formed for a time a pastoral charge with Market Square. It became Presbyterian in 1807.

The First Church of Germantown was organized as "The English Presbyterian Church of Germantown," in 1810, its temporal affairs being governed by a "vestry" of twenty-six members, of which the elders were members *ex officio*. It was located on Main Street above Rittenhouse Street. It removed to Cheltenham Avenue, west of Main, in 1872.

The First Church of Manayunk was organized in 1832; the Roxborough Church in 1836, and the Bridesburg Church in 1837.

JANUARY, 1914.

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LETTERS AND REPORTS OF THE REV. JOHN PHILIP
BOEHM.

TRANSLATED AND EDITED BY PROF. WILLIAM J. HINKE, PH.D., D.D.

PART IV.* LETTERS AND REPORTS OF THE YEARS 1738-1740.

[I. LETTER OF MR. BOEHM AND HIS CONSISTORIES TO THE CLASSIS OF
AMSTERDAM, MARCH 10, 1738.¹]

VERY REVEREND CLASSIS, REVEREND AND DEVOUT CHURCH
FATHERS:

Your humble servants and children have hitherto been unable to refrain from dutifully describing the church of Jesus as it exists here in temporal poverty. But since we have transmitted the submissive report and non-authoritative opinion, required of us by the Christian Synods, in the month of October 1734,² through the reverend ministers in New York; also the submissive report to the Reverend Classis on November 29, 1735,³ through Captain Stettmann; and the last submissive letter to the Reverend Classis, dated February 26, 1737, and sent through Captain Stettmann⁴ of this place;

* For Part I, see JOURNAL, Vol. VI, pp. 295-324; Part II, JOURNAL, Vol. VII, pp. 24-60; Part III, JOURNAL, Vol. VII, pp. 113-141.

¹ The original of this letter, in German, is in the archives of the Classis of Amsterdam, "Pennsylvania Portfolio," No. 1.

² The report of Boehm of October, 1734, is printed in the JOURNAL, Vol. VII, pp. 118-127.

³ The letters of Boehm, written on November 29, 1735, and on February 26, 1737, apparently never reached their destination, for the Classical Minutes make no reference to them.

⁴ In Bupp's *Thirty Thousand Names of Immigrants*, Captain John Stedman appears repeatedly. On September 11, 1731, John Stedman, Master, arrived in Philadelphia from Rotterdam, with the ship "Pennsylvania Merchant"; September 11, 1732, with the same ship; September 18, 1733, again with the same ship; September 12, 1734, with the ship "Saint Andrew"; September 26, 1737, with the same ship; Octo-

besides those letters which we sent very submissively, (with the knowledge of the Reverend Classis) to the Christian Synods,—we have not received during this whole time, in our so lamentable condition, a single word for our information and comfort, neither from the Christian Synods, nor from the Reverend Classis, as our devout church-fathers. This has produced the greatest sorrow in our souls, for we do not know how to help ourselves, and we doubt, not so much that our submissive reports were not duly received as that your kind answers were withheld from us. For we cannot believe it possible that our devout church-fathers should not have deemed their humble and obedient children worthy of a comforting answer in view of their urgent complaints and their truthful and dutiful reports. Because it does not concern us so much as the great work of the great God, in the building up of the body of Christ. (But we would ask the Reverend Classis with due deference, whether there are perhaps valid reasons.)

But we beg of you most humbly to gladden us soon with your comforting answer, for the condition in this country is still the same. Concerning the money collected by Weis and Reiff we have as yet nothing in hand. But we ask not to let the innocent sheep suffer on this account. If the receipts, given by them concerning it, together with a power of attorney were sent over to a man, designated by you according to your pleasure, as we suggested in our last submissive letter,⁵ then something could soon be done, but without them it will hardly be possible to obtain anything from them by legal process, for they have both sworn against one another. Now, if our devout church-fathers should be pleased to send these to us, we would hope to secure it soon.

Last fall Do. Dorsius⁶ arrived here as the regular minister

ber 27, 1738, with the same ship. On October 2, 1741, Charles Stedman, Master, arrived at Philadelphia from Rotterdam with the same ship "St. Andrew."

⁵ See JOURNAL, Vol. VII, p. 140 f.

⁶ Peter Henry Dorsius was born in 1711 at Moers, Germany. On

of the Low Dutch congregation at Jamine [Neshaminy] in Bucks County. With him there came another, named Van Basten,¹ who however is not yet ordained. He, therefore, travels about in the country, preaching here and there. He says that he has been sent here from Holland, but thus far he has not caused us any pleasure at all.

April 5, 1734, he matriculated in the University of Groningen, Holland, and on September 17, 1736, at Leyden University ("Petrus Henricus Dorsius, Meursanus, 25 [years]. T. [Theologus]"). Rev. Dr. John Wilhelmus, of Rotterdam, secured him for service in Pennsylvania. On March 1, 1735, Rev. Wilhelmus wrote as follows to the Dutch Reformed Congregation at Neshaminy, Bucks County: "I was much pleased to learn from your letter, sent to me on October 30, 1734, that you approve of the selection of this young man, not quite 26 years old and still unmarried. He has already studied much and understands the learned languages, Latin, Greek and Hebrew, so well that he is giving instruction in them to others. He is also far advanced in theology, and needs but little more training in the university. He is a pious young man, who is burning with the desire to preach the name of Jesus in the New World. I have asked him to sign a paper, by which he obligates himself, that, after his studies have been completed, he will go to you and accept your call." Dorsius was licensed by the Classis of Schieland on April 30, 1737, and ordained by the Theological Faculty at Groningen, on May 29, 1737. He sailed for America July 11, 1737, and arrived at Philadelphia September 26, 1737 (or October 5, new style), with the ship *St. Andrew*, Captain John Stedman (his name does not appear in the ship's list, as given by Rupp, l. c., p. 108f.), with his companion, John Herman von Basten. Dorsius was pastor of the Dutch Reformed congregations of North and South Hampton, Bucks County, 1737-1743. He visited Holland, May, 1743—January, 1744, when he returned to Pennsylvania. Again pastor at North and South Hampton, 1744-1748. In the latter year he returned to Holland, where he served several congregations. He died about 1757. In that year his widow is referred to in the *Cetus Minutes*, p. 160. See Good, *History of the Reformed Church in the United States, 1725-1798*, pp. 190-199; Corwin, *Manual of the Reformed Church in America*, 4th ed., pp. 429-431.

¹ According to Rupp's *Thirty Thousand Names*, p. 109, "Joh. Herm. von Basten, Candidatus S. Th." arrived at Philadelphia on September 26, 1737, with the ship *Saint Andrew Galley*, John Stedman, master, from Rotterdam. In December, 1739, he preached at Poughkeepsie; in 1739-1740 at Jamaica, Success, Oyster Bay and Newton. See Corwin, *Manual of the Reformed Church in America*, 4th ed., p. 807.

Very Reverend Classis, we repeat all the humble petitions of our previous submissive letters and again ask urgently and submissively that you will act as our representatives before the Christian Synods, presenting us as their obedient and submissive children, and that you will soon gladden us with a favorable answer. For we cannot help ourselves in our poverty and hence no growth of our true church takes place.

With the firm hope resting upon the Reverend Classis that we shall soon be quickened by your God-pleasing love to us needy members,

We commend the Very Reverend Classis, as our devout church-fathers, your reverend persons, all your families and holy service to the all-powerful protection and divine grace of the almighty and loving God, and remain unalterably,

Very Reverend Classis,

Your submissive and obedient children and
fellow-members of Christ:

County of Philadelphia in
Pennsylvania,
March 10, 1738.

Johan Philips Boehm,
Minister.

At Falckner	{	B. Reiffschneider, elder.
Schwam	{	J. B. Arent, elder.
At Schip-Bach	{	J. U. Stephan, elder.
	{	J. Arent, elder.
At Weitmarge	{	Willem de Wees, elder.
	{	Ludwig Knaus, deacon.
At Philadelphia	{	Casper Ulrich, elder.
	{	Jacob Walter.* [deacon].

* Jacob Walter, perhaps identical with this deacon, arrived in Philadelphia on September 28, 1732.

[2. LETTER OF MR. BOEHM TO THE CLASSIS OF AMSTERDAM, MARCH 16, 1739.*]

Very Reverend Classis, Reverend and Devout Church-Fathers.

I desire herewith to report, duly and submissively, to the Reverend Classis that his Reverence, Mr. Peter Henry Dorsius, minister at Jamine [Neshaminy] in Bucks County, here in Pennsylvania, in the month of November 1738, sent his regards to me through a messenger and asked me to come to see him as soon as I had an opportunity of doing so, as it was very necessary for him to speak with me. Whereupon immediately, on the 28th of that month, I went to him. Then his Reverence showed me his letters, received from the two Christian Synods of North and South Holland, in which I saw that these Christian Synods had appointed his Reverence as their commissioner and inspector over the German churches in Pennsylvania. Then his Reverence requested me to give me a report, which I was ready to do, out of due respect to the Christian Synods, upon no other condition than that his Reverence give me a written request, in his own handwriting. Whereupon his Reverence wrote the same, as is shown by the accompanying copy, marked A.¹⁰

Thereupon I used my utmost endeavor to advance the work of the Lord and placed the report into the hands of his Reverence, at his home, on February 26th, [1739], signed by 31 officiating elders and deacons of 6 preaching places, namely Philadelphia, Falkner Schwam, Oly, Schip-Bach, Weitmarge and Dolpihacken [Tulpehocken].

Very Reverend Classis, it is not difficult to understand how my heart was troubled in these affairs. For I sent a letter, dated November 26, 1735, through Caspar Ulrich, an elder at Philadelphia, who himself made a trip to Germany at that

* The original of this letter of Boehm, in German, is in the archives of the Classis of Amsterdam, in the "Pennsylvania Portfolio," Nos. 9 and 10.

¹⁰ See JOURNAL, Vol. VII, p. 288f.

time. Later on I sent a letter, dated February 26, 1737 and again one on March 10th and 11, 1738.¹¹ (The last two letters I handed to said Mr. Ulrich, who assures me that he sent them over every time through Captain Stättmann.) Therein I reported submissively, according to my ability as formerly, everything which was required of me and what I considered necessary. But since the 19th of October 1731, I have not received an answer from the Reverend Classis and a comfort in my deplorable and sad condition. Wherefore I had fears that either my submissive reports or otherwise your gracious answer had gone astray. But since his Reverence, Mr. Dorsius, at his first arrival in Philadelphia, in the fall of 1737, assured me that now all in Holland were united to assist in putting the Reformed Church in Pennsylvania into a good condition and in maintaining her therein, and since I myself then saw these letters from the two Christian Synods, I could not think otherwise but that the Reverend Classis had employed sufficient diligence to advance the best interests of the Church of Christ. I, therefore, considered myself in duty bound to help in the work of the Lord, according to my ability. For I have suffered many external and internal afflictions since our true worship has been established in this country through God's holy providence and grace and I, poor servant of Christ, had to be the first burden-bearer (as is sufficiently known to the Reverend Classis). But now the ice is broken and this only is wanting, to see the different posts manned by good watchmen who will continue to work, seek the lost and observe faithfully whatever else the Reverend Church-Fathers, as God's servants, shall ordain for the extension of the church of Christ.

His Reverence, Mr. Dorsius, whom the Christian Synods have now been pleased to appoint as superintendent¹² of our

¹¹ None of these letters, except the last, ever reached the authorities in Holland. In the letters of Rev. Wilhelmus to the consistory at Neeshaminy there is evidence that Captain Stedman was a friend of Jacob Reif. Perhaps these letters of Boehm were withheld intentionally.

¹² The Synods of Holland never appointed Dorsius as "superintendent"

true church in Pennsylvania, shows indeed a real zeal faithfully to do all he can for the church of Jesus in this country. To this end God has blessed him with wisdom. May the God of all strength further increase in his Reverence this zeal and wisdom, so that, as a true instrument [in God's hand], he may serve our true church untiringly, with manly steadfastness, to the praise of God and the increase of the Kingdom of our Redeemer. I have no doubt, but firmly believe, that thereby, with the help of the Lord, the church of Christ in this country will soon be brought to a glorious increase and beautiful prosperity.

Very Reverend Classis, since his Reverence, Mr. Dorsius, is not yet sufficiently acquainted with all the conditions here, I have also given him a provisional division of the German preaching places, showing how they may be served most conveniently in six charges. With reference to my congregation at Weitmarge, I proposed to him to unite it with Germandon, for Weitmarge is a very small congregation and on account of its location no growth can be expected. Moreover Weitmarge is only 4 English miles from Germandon¹⁸ and the largest part [of the members] hardly half that distance and 16 miles from Schip Bach, and I would be satisfied to retain Schip Bach and Falekner Schwam alone, which afford enough work for a minister.

This, Reverend Classis, I did not do because I underestimate the duties which I owe to this congregation, but for the sake of the comfort and welfare of ministers and congregations, nor will I leave Weitmarge until the Reverend Church-Fathers approve, and order it.

I shall now take the liberty to make a brief statement with

of the Reformed Churches in Pennsylvania. This title was merely assumed by Dorsius in his signatures of his letters to Mr. Boehm.

¹⁸ The Reformed Congregation at Whitemarsh met in the house of William De Wees (see *Minutes of Cætus*, p. 23). His house stood "on the west side of the road, where it crosses the Wissahickon Creek." See Keyser, *Old Historic Germantown*, Vol. I, p. 34. For a picture of this house, see Keyser, l. c., pl. facing p. 72.

regard to the place bought at Schip Bach,¹⁴ because I fear, as stated above, that my submissive reports did not reach their destination.

It is the most convenient place for congregational services at Schip Bach, where we can have in one plot everything that a congregation needs. There are 150 acres of land, of which about 60 are under cultivation. A well-built house and a barn are on it, which buildings may have cost 100 pounds. An orchard has also been planted.

I, together with the elders of the congregation, bought this place, in the month of August 1735, at public auction, for 220 pounds. The conditions were that we pay 50 pounds in the following fall, namely November 16, 1735, and then annually 15 pounds together with the interest on the remaining capital. But when the time came I could not get anything from the poor people, but the time was at hand. Then by necessity I traveled with an elder to New York. There they made many excuses on account of their own debts. However, we received, through the instrumentality of the reverend ministers of New York and Long Island, 44 Pounds from liberal hearts. I suppose they have notified the Reverend Classis about this. In addition they contributed a little for my household, since I have no salary and my poor condition is well known to them.

¹⁴ On March 22, 1735, Christian Allebach and Christian Myers, Jr., executors of the last will of Christian Stauffer conveyed a tract of land (formerly the property of Christian Stauffer) containing 150 acres and 154 perches to John Philip Boehm, Gabriel Shuler, of Salford and Ulrich Stephen. It is now part of the land on which the village of Harleysville stands. On July 13, 1742, Gabriel Shuler and Ulrich Stephen sold out their two-third interest to Mr. Boehm. Not receiving any assistance from Holland, Boehm was compelled to sell this land again. On April 9, 1745, John Philip Boehm and his wife, Anna Maria, conveyed 100 acres of this land to Henry Meyer, for £100; and on December 28, 1745, the remaining 49 acres and 126 perches were conveyed to Henry Deenig. There was evidently a mistake in the first survey. See Heckler, *History of Lower Salford Township*, Harleysville, 1888, pp. 3-6. Before this land came into the possession of Christian Stauffer, it be-

When I came home again, conditions were so bad that I had to add from my own money what was wanting, of which 5 Pounds have not been returned to me up to date. I hoped to receive some collections at Philadelphia and elsewhere. I tried first Philadelphia, but did not get more than about 8 Pounds. But the ridicule and derision, to which I had to listen from outsiders, hurt me very much. I was, therefore, compelled to desist. In the country I could not do anything, the people are altogether too poor. Hence we were hardly able to raise the interest for the time that had passed, wherefore we were obliged to lease the place for 10 pounds annually, with the provision that we are to be permitted to hold services in the barn every four weeks, for we have no other place where we could do it. Thus we have at present still 170 pounds to pay, nor do I know how we can retain the place any longer without help. But now land becomes so scarce and expensive that at Schip Bach one can hardly buy 100 acres of woodland for 100 Pounds.

Now since this burden is resting upon me and two of my brethren,¹⁵ since we are responsible for it, I heartily long for kind help, without which it will be impossible for us to retain the place.

Very Reverend Classis, I have not received any benefit from it, but only trouble and annoyance and in addition expenses. For thus far I have lived on my own place with debts and must support myself and my family with the work of my hands. I cannot say that I have an annual income of 10 pounds for my troublesome labor and service, and the Reverend Classis knows how long I have worked in my service.

Very Reverend Classis, your most submissive, humblest and lowliest fellow-servant, who in spite of all will not allow any

longed to Hendrik Pannebecker, who, together with his wife Eve, sold the land to Christian Stauffer on November 23, 1728; see *l. c.*, p. 2.

¹⁵ These two brethren were, according to the last note, Gabriel Shuler and Ulrich Stephen. For Gabriel Shuler (Schueler) see JOURNAL, Vol. VII, p. 34, note 15. John Ulrich Stephen appears first as elder at Skip-pack in 1734.

zeal and faithfulness to be lacking in his service of the Lord, as long as he lives and God gives him strength, prays for God's sake that, because of your abundant resources, you will remember your needy servant of Christ with your gracious intercession, and render him happy with a fitting answer as to what he shall do in the aforesaid affair. The rewarder of all good deeds will bless you manifold for it in body and soul.

To him, our good God and heavenly Father, and to the word of his grace I devoutly commend

The very Reverend Classis, your reverend persons with all your families and holy service,

Very Reverend Classis,

Your most humble and obedient servant,
and lowliest fellow-servant in Christ,
Johan Ph. Boehm,

Minister of the congregations of Falckner Schwam, Schipbach and Weitmarge.

Witpen Township, Philadelphia County, Pennsylvania,
March 16, 1739.

Postscript.

VERY REVEREND CLASSIS.

After finishing my submissive letter I was informed by a member of the congregation at Philadelphia that last fall another very antagonistic letter was written by some persons at Philadelphia, who, since the congregation has come under our church-order, constantly strive to divide it and throw it into confusion. It was sent by one of them to the Christian Synods. They had signed this letter as elders and deacons of the Reformed congregation at Philadelphia. However, an investigation would again show that this is a dishonorable falsehood. Its motive is simply this, because they (as they have been named to me) are almost all such men, who, according to articles 10 and 14 of our church-order cannot be counted as members of the congregation, much less could they be admitted to the Lord's Supper, until they promise and show

amendment of life. Hence they rave thus. They will not admit that any one has a right to speak to them about their wicked life, but they want to play the master.

Concerning the said letter, a member of the congregation told me that a Lutheran, against whom they had not guarded themselves, had told him that he had been in the room, had heard the reading and had seen the signing of the letter and had understood from it that they had most thoroughly denounced Boehm and his work, and that, if the Christian Synods should send any gifts to the congregation, they should direct them to their address.

In opposition to this I affirm, on my oath, that the congregation at Philadelphia, though poor, is yet in a good, orderly and peaceful condition. I have served this congregation as its accepted minister since the month of August, 1734, in accordance with our church-order. I have held divine service there on one Sunday of every month.¹⁶ When I administered the Lord's Supper there on the 10th of September 1738, there were 75 communicants present. I do not intend to leave this good congregation, until, through the gracious providence of God and through the Reverend Church-Fathers, they have been supplied with their own minister. Then I shall willingly leave the congregation to him, according to the agreement I entered into with the congregation at the beginning. I heartily wish that the good Lord may graciously send one soon, as it is very hard for me to supply so much, for I am getting old and my body is becoming weaker.

I also wish that the elders might be required to testify concerning this. They would be obliged to say, that they could not make an estimate that I had received more than 10 pounds for all my hard work during all this time, partly on account of the poverty of the people, partly because of the trouble-makers, who would have liked to see me proceed with harsh-

¹⁶ The services were held in a frame building on Mulberry (Arch) Street, above Fifth Street, adjoining the Friends' burying ground. More about it will be presented in connection with a later passage.

ness with the result that the congregation would have been destroyed. I was, therefore, obliged to act very carefully and cautiously, in order to keep the united members together.

Now, if the Reverend Classis should receive such a letter, its truthfulness can be tested by the signatures of the people, for the names of the members of the consistory, at present in office, who were installed by me according to the church order, are as follows:

Caspar Ulrich,	} elders
Nicolaus Ewig, ¹⁷	
Bernh. Sigmund,	
John Wendel Brechbill,	
Jacob Walter,	} deacons
John Gebhard, ¹⁸	

To add this for the information of the Reverend Classis, I regarded as serviceable and as my duty.

BOEHM.

March 18, 1739.

[3. LETTER OF MR. BOEHM TO THE CLASSIS OF
AMSTERDAM, MARCH 26, 1740.¹⁹]

Very Reverend Classis, Reverend and Devout Church-Fathers.

Your most devoted servant rendered and sent a very submissive report to this Reverend Classis on March 16, 1739. But since it is to be feared that it has not reached its destination, I again enclose a copy of it and submissively direct your attention to all that is contained therein.

¹⁷ Nicolaus Ewig, from Wachterstach, Germany, died in Philadelphia on March 29, 1748, aged 73 years. See *Church Records of First Reformed Church* at Philadelphia. Nicolaus Ewig qualified at Philadelphia, September 19, 1732.

¹⁸ All these names, except the last, are found attached to the call given to Boehm by the Philadelphia congregation on April 20, 1734. See *JOURNAL*, Vol. VII, p. 117. Bernhard Sigmund qualified at Philadelphia, August 29, 1730; John Wendel Brechbill, August 11, 1732; Jacob

I also considered myself in duty bound to give the Reverend Classis a full and true account of all that was reported therein and what further happened until now. This is contained in the accompanying copies, marked A, B, C, D, [E] and also in the enclosed summary of the pledges of each congregation towards a contribution for the ministers' salaries and lastly in the additional report.

The Reverend Classis is surely not unfamiliar with what the Christian Synods are said to have resolved concerning the sending of necessary ministers to this country. Hence I felt the greatest anxiety lest the reports, which I had handed to Inspector Dorsius (and with which I trust he observed all necessary care) had been lost by accident or in some other way and thus through loss of time the work of the Lord might suffer a disastrous backset. Besides considering it my duty, I also sent the duplicates, in order that, if they were not received at both places, they might reach the Reverend Church-Fathers at least in one place and give them a clear insight into our condition here.

The condition of our true church and the ways of the people are so well known to me that my eyes will be awake in solicitude and my heart will not cease sighing to God for his gracious help, for what could be considered greater than to preserve dear souls from destruction and torment. But if it should continue long that the people would have to be without ministers, they having renounced now disorder and having promised to wait, what disorder would Satan not try to stir up again through the sects, and even through those, who among themselves are found as the most wicked men, that have ever been incited to it. The disorder would be worse than it ever was before.

All good manner [of procedure] is employed by his Reverence, Inspector Dorsius. His Reverence handles affairs in so

Walter, September 26, 1732. Caspar Ulrich was naturalized in 1734. See *Pennsylvania Archives*, 2nd Series, Vol. VII, p. 116.

"The original of this letter, in German, is in the Classical Archives at Amsterdam, in the "Pennsylvania Portfolio," No. 11.

friendly and careful a manner, that my heart rejoices over it. Yet the ill manners of some proud and stubborn people, caused by the prevailing liberty, have already made him very indignant. However, it is only necessary to give them no audience and to silence the audacious Reiff. Then soon all would change, for there are only a few of them and Reiff is always the instigator. Yet they always try, when they put out a lying report, to make their number appear large through signatures, as they did on March 23rd last, when they signed a letter in Reiff's Church and, as is reported, had all the servants and boys sign it. What their object was in doing it, is not known to me.

Very Reverend Classis, it pleased the Christian Synods to give a power of attorney to Inspector Dorsius and Dr. Diemer,²⁰ with regard to the money collected by Do. Weiss and Reiff. But thus far I have not noticed that any important steps in this case were taken. However, I know that Reiff only laughs at it. It is very sad that the poor congregations are in such misery, as has been stated repeatedly and that the money, given out of love to them, should remain so long in the hands of such wicked men, who have practiced usury with it thus far, while great help could be gained from it. With it we could retain the beautiful and useful place at Schip Bach, but if it lasts long, I and my brethren cannot keep it any more, for they now want the capital, of which since 1735 annually 15 Pounds should have been paid. But we had enough to do to pay the interest. Now, if they are in earnest, as we fear, then we shall be unavoidably compelled to sell the place again, for the obedient part of the congregation is small and poor. This would be a great loss to the congregation.

Concerning Dr. Diemer,²¹ I am very much surprised, yet I have no right to speak [complain]. For I cannot believe

²⁰ The authorization of Dorsius and Diemer to prosecute Reiff was contained in a letter of Deputy Ernst E. Probsting, dated May 3, 1739. It is referred to in a letter of Diemer, dated November 18, 1742; in Hague Archives, 74, I, 38.

²¹ For Dr. Diemer see JOURNAL, Vol. VII, p. 129, note 35.

that the affair will go as it ought to go. Time will show it, as I believe. Something may also be learnt from a perusal of the reports from Pennsylvania, in which everything is truthfully recorded. I shall hope for the best and herewith repeat my former petitions.

Commending the Very Reverend Classis together with all their families and holy service to God and the Word of his grace,

I continue to remain as long as I live,
Very Reverend Classis,

Your most submissive and obedient
servant and humblest fellow-brother in
Jesus,

Johan Ph. Boehm,
Minister of the congregations of Falck-
ner Schwam, Schip Bach and Weit-
marge.

Pennsylvania, Philadelphia County,
Witpen Township,
March 26, 1740.

[As stated above,²² this letter was accompanied by the following enclosures:]

Enclosure A.

[LETTER OF THE REV. P. H. DORSIUS TO MR.
BOEHM. NOVEMBER 28, 1738.]

Do. J. P. Boehm, minister at Schip Bach etc., is requested by me the subscriber, as deputy and inspector of the Pennsylvania German Reformed churches, to give a report of the following:

- (1) How many German Reformed congregations there are in Pennsylvania, and how far they are from each other?
- (2) How many elders, deacons and communicants are

²² See above p. 286.

there in each of his congregations and how many congregations are served by him?

(3) How is each congregation supplied with schoolmasters and precentors?

P. H. DORSIUS.

Bucks County, November 28, 1738.

Enclosure B.

[REPORT OF MR. BOEHM TO THE CLASSIS OF
AMSTERDAM, JANUARY 14, 1739.]

After his Reverence, Mr. P. H. Dorsius, minister at Jamine [Neshaminy], in Bucks County, Pennsylvania, had shown to me, the undersigned, on the 28th of November 1738, in his house at Jamine [Neshaminy], the letters sent to his Reverence by the two Christian Synods of North and South Holland, and after he had read to me that the two Christian Synods for the sake of convenience had authorized and ordained him as inspector of the Pennsylvania Reformed congregations, his Reverence requested me to give a report on the following questions:

1. How many German Reformed congregations there are in Pennsylvania and how far they are from each other?
2. How many elders, deacons and communicants there are in each congregation and how many are served by me?
3. How each congregation is supplied with schoolmasters and precentors?

Therefore I have considered myself under obligation to give his Reverence a dutiful specification and to make a full report concerning all other questions.

[I]. As far as I know the congregations of the High German Reformed congregations are these:

- [1]. Falkner Schwam²³ (served by Boehm as regular min-

²³ The Falkner Swamp Reformed Church was and is still located in New Hanover Township, Montgomery County, Pa. For the history of the congregation, see G. W. Roth, *History of the Falkner Swamp Reformed Church*, 1904, pp. 72.

ister). In this congregation there are always 4 elders and 2 deacons. The Lord's Supper is administered twice a year. The communicants on September 17, 1738.....89.

[2]. Schip Bach²⁴ (about 12 English miles from Falkner Schwam, served by Boehm as regular minister). In this congregation the same custom [as to elders and deacons] prevails and it is treated like the last [as to the Lord's Supper]. Communicants on September 24, 1738.....36.

[3]. Weitmarge (about 16 English miles from Schip Bach. This Weitmarge [Whitemarsh] is not more than 4 English miles from Germandon.²⁵ Most of the people live still nearer and are about 10 miles from Philadelphia. Served by Boehm as regular minister). In this congregation there are only 2 elders and 2 deacons, on account of the small number of members, but as to the rest [the Lord's Supper] the same custom prevails as in the above congregation. Communicants on September 3, 1738.....29.

N. B. With regard to the congregation at Schip Bach it ought to be mentioned that it is so weak because for a considerable time one after another has maintained the confusion caused by Do. Weis in the year 1728, which Henry Goetschi²⁶

²⁴ Mr. Dotterer describes the site of the old Skippack Reformed Church as follows: "About two hundred yards east of the graveyard is the spot on which stood the log church. The site of the old church is at the edge of the woods, where is still to be seen something of a glebe, such as betrays a venerable place. The logs of the church were used in the erection of what is now Allebach's mill, on the Skippack, where they still form the walls of that old building." See Heckler, *History of Lower Salford Township*, p. 109. A history of the "Skippack Reformed Church" was written by Mr. Dotterer for the *Lansdale Reporter*, in February and March, 1886, see *Montgomery County Notes*, by Mr. Dotterer, a book of clippings in the library of the Historical Society of Pennsylvania, pp. 117-125.

²⁵ The Whitemarsh congregation always met in the house of William Dewees. See *Minutes of Cæsus*, p. 23. The house stood on the west side of the Reading pike (now Germantown Avenue), where it crosses the Wissahickon Creek. See Keyser, *Old Historic Germantown*, p. 34f., and a picture of the house facing p. 48. The house was only a few hundred feet to the west of the Dewees paper mill. See map in Keyser, *l. c.*, p. 38.

still continues at this time. He preaches to the followers of Reiff, however few there may be of them, as if he were a regular minister. Still another, by the name of John William Straub,²⁷ has undertaken to officiate as minister in all things,

²⁷ John Henry Goetschy was born in 1718, while his father, Rev. Maurice Goetschy, was "Diakon" at Bernegg, Switzerland. On March 23, 1734, John Henry entered the Latin School at Zurich. He left Zurich with his father and his family, together with four hundred emigrants in October, 1734, intending to go to Carolina, but in Holland they were diverted to Pennsylvania. The colony arrived in Philadelphia on May 29, 1735, with the ship *Mercury*, William Wilson, master. There the father died, a few days after landing, leaving his wife and eight children, of whom John Henry was the oldest son, then seventeen years of age. When the Reformed people found out that he was a student for the ministry they urged him to preach for them. He yielded to their pleadings and soon began an extensive itinerant missionary activity. In a letter which he wrote to a friend in Zurich, on July 21, 1735, he states that on the first Sunday he was preaching in Philadelphia, the second Sunday at Skippack and Old Goshenhoppen, the third Sunday at New Goshenhoppen and Great Swamp. He expected then to be ordained by the Presbyterians the following Christmas. But when he appeared before the Presbytery of Philadelphia on May 27 and 28, 1737, they found him "well skilled in the learned languages," but "altogether ignorant in college learning and but poorly read in divinity," they therefore advised him "to put himself under the tuition and care of some minister for some competent time." In spite of his lack of ordination he preached extensively. On the title page of the New Goshenhoppen Church Record he mentions eleven preaching places. In 1739 he stopped preaching and went to finish his studies under the tuition of Do. Dorsius, of Bucks County. On April 7, 1741, Dorsius, Tennent and Frelinghuysen ordained him. Then he passed into the ministry of the Dutch Church, from 1741-1748 being pastor at Jamaica, Newtown, Success and Oyster Bay, N. Y.; 1748-1774 pastor at Hackensack and Schraalenberg, N. J. See Corwin, *Manual of the Reformed Church in America*, 4th ed., pp. 489-492.

²⁸ John William Straub had been a school teacher in Cronau, in the Palatinate (see *Costus Minutes*, p. 19). On September 21, 1732, he landed in Philadelphia in the ship *Pink Plaisance*, John Paret, master. His age is given as then forty-four years. (See *Pennsylvania Archives*, Second Series, Vol. XVII, p. 54.) Hence he was born in 1688. He preached at Skippack, 1739-41, and at Western Salisbury, Lehigh County, 1741-43. (See Ben. Trexler, *Skizzen aus dem Lecha Thale*, p. 72; *History of Western Salisbury Church*, Allentown, 1911, p. 9.) On October

through which a considerable number of people have been drawn away from the congregation. Otherwise it would be again as strong.

[4]. Philadelphia (is served by Boehm. It is 6 English miles from Germandon). This congregation accepted, in the month of July 1734, the constitution, which is among the Pennsylvania documents of the Very Reverend Classis of Amsterdam, and which is in use here [in Pennsylvania]. The congregation has thus far been served by John Philip Boehm, whom they accepted as their regular pastor. He holds services in this congregation every 4 weeks. On September 10th, 1738 the communicants present were.....75.

[5]. Germandon.²⁸ With this congregation I have had no personal relations, nor have I any exact knowledge about its condition because, although it was often proposed to them, they never were willing to submit to any church order. Yet this much is known to me, because I asked 2 of the elders, Minch [Meng] and Benzel, that in the month of September, 1734 about 30 communicants were present. Since then John Bechtel ²⁹ has preached for them and has undertaken to admin-

20, 1746, Schlatter reported him as preaching every three weeks at Indian Creek. (See JOURNAL, Vol. III, p. 161.)

²⁸ On November 8, 1732, Henry Frederick, of Germantown, carpenter, and his wife, Anna Barbara, conveyed to John Bechtel, of Germantown, turner, Christopher Meng, of Germantown, mason, Jacob Bowman, of Germantown, carpenter, and George Bensel, of Germantown, yeoman, for 15 pounds Pennsylvania Currency, "half quarter of an acre of land, situate, lying and being in s^d Germantown, beginning at a stone set for a corner (by the Germantown market place), being also a corner of Nicolas Delaplaine's land." See Recorder of Deeds Office, Philadelphia, Book I, Vol. VIII, p. 327. The land purchased was part of lot No. 10, on the main street, in the original plan of the town. See Keyser, *History of Old Germantown*, Vol. I, p. 38. For a picture of the market place and church, see Keyser, *l. c.*, p. 382.

²⁹ According to his autobiography in the Moravian Archives at Bethlehem, John Bechtel was born on October 8, 1690, at Weinheim, in the Palatinate, to which place his parents had fled after the destruction of Frankenthal by the French. In his ninth year he lost his mother, in his fourteenth his father. In 1704 he went to Heidelberg to learn

ister the sacraments. Then they also allowed the old Gulde²⁰ [Guldin] to preach in their church. Now the Lutherans also make use of it and thus the Reformed people there are at present in a rather poor condition.

[6]. Cannastocka [Conestoga]. This place is very far away, a distance of more than 70 miles from Philadelphia. The Reformed people there have in fact organized themselves into 3 congregations. The first which was started I call the Hill Church.²¹ It lies in the center. I served this con-

the trade of a turner. In the fall of 1709 he left Heidelberg as journeyman to work in his trade. In 1714 he settled as master turner in Heidelberg. In February, 1715, he married. From 1717-1726 he lived at Frankenthal. In 1726 he emigrated to Pennsylvania with his wife and three children. He settled in Germantown. He served the Reformed people at Germantown, first as the Reader, later as their pastor. Referring to this period, in his autobiography, he says: "When hatred and bitterness arose in the land against the Brethren, I also got my share, for my Reformed co-religionists in Germantown and neighborhood, whose Sunday services I had held for more than 16 years [1728-1744], in compliance with their call and its written confirmation from Heidelberg, and whose minister I had been, began to torment me considerably, until in the year 1744, on Sunday, the 9th of February, they expelled me." He was Reader from 1728-1734, pastor of the congregation from 1734-1744; ordained by Bishop Nitschman, on April 18, 1742. See the writer's sketch of Bechtel, in Keyser's *History of Old Germantown*, Vol. I, pp. 394-400.

²⁰ Samuel Guldin was the earliest Reformed minister in Pennsylvania. He was born in Berne, Switzerland, in 1664. He entered the Latin School at Berne in 1679; became pastor at Stettlen, in the Canton of Berne, 1692-1696; from 1696-1699 assistant pastor at the Cathedral in Berne; deposed in 1699 because of his pietism. Emigrated to Pennsylvania, arriving at Philadelphia, September 24, 1710. Lived in retirement at Roxbury, near Philadelphia. Preached occasionally in the Reformed Church in Germantown. (See *Minutes of Cetus*, pp. 7 and 28.) He died in Philadelphia on December 31, 1745. See Dr. Good's *History of the Reformed Church in the United States, 1729-1792*, pp. 68-88.

²¹ This church is identical with Heller's Church in Upper Leacock Township, Lancaster County. See the articles of the writer on the "History of the Reformed Church in the Conestoga Valley," in the *Reformed Church Messenger*, of January 4, 11, 18, 1900; and Dr.

gregation in agreement with their call (which was to visit them twice a year) on October 15th, 1727. As this was the first time that a [Reformed] communion service was ever celebrated in Cannastocka, there were present 59 communicants. But these visits were made only a few times. Then Do. Weis slandered me in this congregation by a very abusive letter (which I have in my possession).³² He thereby misled them and drew the congregation to himself. But soon afterwards he again left them. Whereupon Miller went there to carry on the work of Weis. At that time Miller drew also Dolpihacken [Tulpehocken] to himself. I warned them afterwards often against this false spirit, but the misguided and simple-minded people clung to him, until finally the deception, with regard to which I had so faithfully warned them, came to light and this Miller publicly went over to the evil sect of the Seventh Day Tumplers [Dunkers] and was baptized in Dunker fashion at Cannastocka in the month of April ³³ 1735. He took with him about 10 families,³⁴ Reformed and Lutheran, from the congregation at Dolpihacken, who did as he did.

This caused a great alarm among the congregations. Those who were kept by God sent therefore messengers and letters to me and once more asked for help, which I did not dare to refuse. I went to them again, and there were, on May 11th, 1735, in the said first congregation or Hill church, at Cannastocka, communicants92.

Dubbs's "Earliest Reformed Church in Lancaster County," paper read before the Lancaster County Historical Society, Vol. V (1900), No. 1.

³² For this letter of Weiss, dated October 2, 1727, see JOURNAL, Vol. VII, pp. 51-53.

³³ Miller himself stated repeatedly that his baptism took place in *May*, 1735. See *Chronicon Ephratense*, Engl. Translation, p. 73; also Miller's letter in *Hasard's Register*, Vol. XVI, p. 354; cf. JOURNAL, Vol. VII, p. 124, note 27.

³⁴ Another account of Miller's conversion was given by Boehm in 1742, in his "Faithful Warning," p. 29f. It will be presented later in connection with Boehm's reports and letters of 1742. For Miller's own version, see JOURNAL, Vol. VII, p. 124, note 27.

On the same journey I administered the Lord's Supper, at their own request, in the second congregation (the name of the place is Cocollica [Cocalico]),³⁵ which had assembled previously. There were present, as communicants,.....60.

But as regards the 3rd congregation in Cannastocka, which has been gathered in the new town called Lancaster,³⁶ I have no information, for up to this time they have acted according to their own pleasure. They have never cared for church order, but thus far have allowed themselves to be served by irregular men. However, I hear that it is a pretty strong congregation.

These 3 places in Cannastocka are situated as follows:

Lancaster	{ southward; six miles to }	Hill Church	{ six English miles to }	Cocollica
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[7]. Dolpihacken (From Cannastocka it is about 18 English miles to Dolpihacken. Served by Boehm). This place is probably nearly as far from Philadelphia as Cannastocka. (Both are situated toward northwest). It is a pretty large place, and the congregation there has also contemplated a division. But it seems to me to be more advisable to have a meeting-place in the center, as it was in the beginning. With this plan the majority agree, even those who live at the greatest distance from the center. Then the minister could supply the neighboring places, where already many people live, and where still more are gathering, at the times appointed to serve them, as it might be arranged later.

Some years ago it seemed that Cannastocka and Dolpihacken could be served with difficulty, but if necessary by

³⁵ Cocalico, so named after the Cocalico Creek, is now Bethany, near Ephrata, Lancaster, Pa. The earliest church record of the congregation, opened by the Rev. John George Wittner in 1766, is entitled: "Church Protocol for the Reformed Congregation Cocalico."

³⁶ The first reference to the Reformed congregation in Lancaster, Pa., is found in a letter of Conrad Tempelmann, written on February 13, 1733, to the Synods of Holland. In it the number of members of the Lancaster congregation is given as thirty and the elders as: Johan Jacob Hook, Andree Halsbrun and Nicolas —.

one minister. But since then both have spread to such an extent that it impossible for one minister to serve them as they should be served. For this Dolpihacken has much increased since Miller has become such a disgrace. I travel thither, according to their request, twice a year and administer the Lord's Supper. On October 19th and 22nd last year year [1738] there were present as communicants at two places³⁷134.

N. B. When I administered the Lord's Supper there for the first time, in the month of October [1727], at the same time as at Cannastocka, there were only 32 communicants. In this congregation there are, in accordance with our Church-Order, 4 elders and 2 deacons. Two elders and one deacon go out of office regularly every year and just as many come in, the same as in all the congregations which I serve.

[8]. Goschenhoppen. Of this congregation I know little, for it never wanted to be under our Church-Order, but desired to be its own master. When Do. Weis, as stated above, came into the country and caused great confusion, they faithfully adhered to him. When he traveled to Holland, in order to obtain the well known money collected there, they immediately clung to Miller,³⁸ who, assisted by another person,³⁹ continued to serve Goschenhoppen. Besides, they kept by their services the congregation at Schip Bach in a state of continuous restlessness and ill-feeling, which had been begun by Weis. All my requests, entreaties and warnings were in vain. After these men had failed, they arbitrarily made Henry Goetschi their pretended minister, when he was hardly 18 years of age and but half a year before had received the Lord's Supper for the first time from Do. Rieger at Germandon.⁴⁰ Goetschi at once undertook to administer the Lord's

³⁷ The two Tulpehocken churches are now known as Trinity, near Myerstown, in Lebanon County, and Host Church, in Tulpehocken Township, Berks County. This is the earliest date for the two Tulpehocken congregations. The Host Church is the older congregation. The evidence will be presented later.

³⁸ Peter Miller made sixty-nine baptismal entries in the New Goschen-

Supper, and to baptize, to install elders and to marry people. In short he did what belongs to the office of a regular minister. Goschenhoppen still has him at present at its preacher, and permits him to keep up and carry on this disorder from Germandon as a center, not only at Schipbach, but at other places ⁴¹ also. He has done this, for instance, at Oly, where he misled the congregation, which was established by me at their request, and he now also serves them. At Dolpihacken he attempted to do the same thing through 3 uncalled-for visits, but he was refused. Yet he does not discontinue such improper actions.

Meanwhile this Goschenhoppen is a congregation or a place where a faithful shepherd and minister is greatly needed, through whose wise administration a flourishing congregation ought soon to be established. There are also several congregations near Goschenhoppen which should be provided for, as Grosse Schwam [Great Swamp] and Sackon Krik [Saucon Creek]. These, although they can be served by the minister of Goschenhoppen with the administration of the sacraments and sometimes with a sermon, yet need to be provided with good readers, who have the ability to catechize, especially at Sackon-Krik, because it is a somewhat out-of-the-way-place and many Reformed people live there.

hoppen record, extending from June, 1731, to July, 1734. See *Perkiomen Region*, Vol. III, p. 94f.

⁴¹This other person may have been John William Straub. See Boehm's remarks above, p. 291, in connection with Skippack.

⁴²Boehm probably misunderstood the situation. In November, 1736, Goetschy received the Lord's Supper in the Reformed Church of Germantown from the hands of Rev. J. B. Rieger, joining at the same time that congregation as a member. In 1744, when in difficulty in New Jersey, Goetschy requested and received a certificate from the Germantown church, stating that fact. It did not, of course, imply that it was the first communion service he had ever attended. This certificate is printed in Dr. Good's *History*, p. 185.

⁴³Goetschy enumerates the following eleven preaching places, which he served in 1736: Skippack, Old Goschenhoppen, New Goschenhoppen, Great Swamp, Saucon, Egypt, Maxatawny, Moselem, Oley, Berne and Tulpehocken.

[9]. Oly. This place has been in such a condition since I am in this country (which is now 18 years⁴²) that it is astonishing to hear about the many sects among them. The worst were those who called themselves "The New Born." Without any hesitation they declared themselves to be equal to God and greater than our Saviour; they pretended to be free [from sin], and more such things which it would be too much to relate in detail. However, after God had removed such shameless blasphemers of his name, the true Christians met and desired to establish, by the help of God, a congregation according to our true Reformed doctrine. They therefore applied to me for help and assistance (of which I have proof). Whereupon I went there and found with heart-felt joy, after a careful investigation, a goodly number of very eager souls, firm in our Reformed doctrines. Then I began the Lord's work among them. I called the congregation together and made them acquainted, according to the best of my ability, with our Church-Order. The congregation then elected 4 elders and 2 deacons, whom I installed, according to the Church-Order, and in accordance with the desire of the congregation on November 17th, 1736.⁴³ The congregation then accepted me to visit them twice a year (during the week) to administer the Lord's Supper and to baptize their children. When everything had been duly constituted, after a preparatory service, I administered the Lord's Supper, and the communicants present numbered.....40.

But scarcely had this been done when Henry Goetschi came and acted as above mentioned in the description of Goschenhoppen. Some who had long been separated from the Re-

⁴² In the *Minutes of Cæsus*, p. 10, the word "about" was inserted before "18 years," by mistake. The German sentence is plainly: "*Welches nun 18 Jahre.*"

⁴³ On April 13, 1734, John Leaser, a Calvinist, conveyed by deed 132 perches of land to Gabriel Boyer and Casper Griesemer, in trust for the society of Christian people inhabiting Oley. Upon this lot a small meeting house is said to have been built in 1735. See *Pennsylvania German*, Vol. III, p. 119.

formed Church and had had intercourse with the above mentioned sects, as the New Born, used Goetschi in order to create confusion in the newly organized congregation. To make a beginning they offered that, if the congregation would accept this Goetschi, they would again come back to the Reformed Church and be helpful in all things. This pleased Goetschi, who pretended to have lately been recognized and ordained in Philadelphia "as a regular minister. He immediately preached in my place, and directly after the service he baptized a child before the congregation. When later on I called the elders to account concerning this disorder they excused themselves by saying, they had not asked him to do so; they had thought that he was ordained, as he told them, and he also acted as if I were satisfied with the arrangements. But the consistory was thereby divided, because some of the elders and deacons had not at all consented to let him preach unless having previously spoken to me about it, and since they now heard the contrary they were all at variance. But those who were led astray let everything pass, and Goetschi therefore continued, and has acted up to this time as if he were an ordained minister. At present I do not know how things are there, but this much I know, that a part of the elders and deacons whom I installed have until now withdrawn from the work. Nor have I been there since, because there has been such a confusion through Goetschi that I could not bring forth any fruit. But said instigators soon withdrew again, and aided very little towards the building up of the congregation.

From all this it may be seen how necessary it is that a very faithful pastor be appointed to this congregation, that he may seek the lost and bring back those who have gone

"Goetschy appeared before the Presbytery of Philadelphia on May 28, 1737, for his "tryals." The minutes of Presbytery report as follows: "Memorandum that three members of this Presbytery and three other ministers met at Mr. Andrews's chamber as above directed and having read an exegesis composed by Mr. Goetschius on the article of justification and discoursed with him largely in order to discover his qualifications for the ministry, they unanimously came to this conclu-

into error, so that even there the body of Christ may grow through his grace. The minister of this congregation can also supply the place which is called Gaguschi [Cacusi],⁴⁵ where (as I hear) likewise a considerable congregation has gathered. This place is about 7 or 8 miles from the center in Oly. (Goetschi has also presumed for some time to serve this congregation with all the means of grace). A minister might also at the same time serve Maxadani [Maxatawny],⁴⁶ which is at a distance of ten miles.

These places above mentioned are the 9 main congregations with their subordinate preaching places, consisting of High German Reformed people, in Pennsylvania, as far as they are known to me, together with the statement how far they are apart from each other and whatever other information was required. But whatever God will permit to grow in the future and what members he will gather, when the number of inhabitants increases, is known to him only. However, I think that six ministers would be sufficient to serve these congregations.

[II]. Now concerning the church buildings in all these congregations there have been erected the following (as far as I know):

sion, that tho' he appeared well skilled in the learned languages, yet in as much as they found him altogether ignorant in college learning and but poorly read in Divinity, his ordination to the ministry must at present be deferred. And therefore for his better instruction advised him (being willing to encourage him) to put himself under the tuition and care of some minister for some competent time. That he may be better accomplished for the work he is engaged in, and they also agreed that considering the necessitous condition of the people that they desire his labours, he may sometimes preach to them in the mean time as he has done for some time past."

"Cacusi, so named after the Cacoosing Creek, is now St. John's or Hain's Church, near Wernersville, Berks County. The old church records of the congregation call it the "Congregation in Heidelberg." It is located in Lower Heidelberg Township, Berks County.

"This congregation is not what is now known as Maxatawny or Zion's Church, which was not organized till much later, but it was probably the forerunner of what is now De Long's Church at Bowers' in Maxatawny Township, Berks County.

Germandon. A well built, pretty large stone church.

Cannastocka. The Hill congregation has a small log church.

The congregation at Lancaster has also one of logs.

The congregation at Cocollica has also one of logs.

Dolpihocken. There they laid out a cemetery, but not in the center, and erected on it a small church building of logs, but not serviceable for public worship.

Goschenhoppen. As I heard from people that live there, they built a pretty large church at that place, which will be sufficient for them for some time, but it is poorly made of wood.

Schip Bach. A log church was also built there, 10 years ago, when Do. Weis caused trouble in this congregation. But Jacob Reiff caused the lot on which the church stands to be transferred to his name, and still refuses admission to the properly organized congregation. One irregular minister after another has permitted himself to be used by Reiff and his followers to keep up the trouble in the congregation. This is the place which Goetschi quite irregularly still serves, to the great hindrance of a union in the congregation. For this reason the regular congregation was obliged to buy a lot at Schip Bach, which is at a very convenient place. But I fear that on account of the poverty of the members, unless God sends some help by his grace, the lot will be lost again on account of the debt still resting upon it. This would be the greatest loss to the congregation, since it would be difficult to obtain another lot.

At Falckner Schwam, Weitmarge, Oly and Philadelphia and also at their subordinate preaching places, there is as yet nothing. Services are held with great inconvenience in houses and barns. Except at Gaguschi [Cacusi] near Oly, where, as I hear, they have built a little log church for their use.

[III]. Now concerning the last point, how the congregations are supplied with schoolmasters and precentors, there is, as far as I know, nobody with a fixed position. My congregation at Falckner Schwam is well supplied. The name

of the schoolmaster is John Reifschneider. There is also a schoolmaster at Philadelphia, his name is John Berger, who is known to Do. Dorsius. But no one can make a living by it. The reason is that no school in the country can bring enough children together for one to make a living by it (except at Philadelphia and Germandon, where the people live close together). Moreover, the congregations have not the means and are not able at the time being to raise money enough to support anybody. There is as yet in the whole country no dwelling either for minister or for schoolmaster. Singing up to this time had to be conducted as best we could.

This is what I have been able to report according to the above mentioned request of Do. Dorsius. Nor do I believe that I can be accused (if this report be investigated) of having done anything useless against my better knowledge. But I have done all to the glory of God and the upbuilding of his true church in this country. I sign myself

JOHAN PHILIPS BOEHM,

High German Reformed Minister in Pennsylvania.

Pennsylvania, January 14, 1739.

The above report, which was made according to the desire of his Reverence, Mr. P. H. Dorsius, minister at Jamine [Neshaminy], by his Reverence, Mr. John Ph. Boehm, our beloved teacher and faithful pastor, we, as the present members of the consistories, have heard read from beginning to end and have well understood.

Now, as we think that everything in the same is thoroughly truthful, we can also officially attest (each consistory for its congregation) that everthing which concerns the same and is stated above is, according to the best of our knowledge, in reality so, as we do hereby:

Elders and Deacons of the congregation at Philadelphia, attest January 28, 1739.	{	Caspar Ulrich, elder. Niclas Ewig, elder. Bernhard Sigmund, elder. John Wendel Brechbiehl, elder Jacob Walter, deacon. John Gebhard, deacon.
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Elders and Deacons of the congregation at Falckner Schwam, at- test February 4, 1739.	{	Bastian Reifschneider, elder. Jacob Krausen, elder. John Tricktenhengst, elder. John Duenkel, elder. Andrew Weis, deacon. John Diet. Bucher, deacon.
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Elders and Deacons of the congregation at Oly, attest February 5, 1739.	{	Sebastian Gref, elder John Frederick Leibi, deacon Henry Werner, deacon
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Of the congregation at Schip Bach, attest February 11, 1739	{	Jacob Arnet, elder, Andrew Oberbeck, elder, Ulrich Stefen, elder. Adam Meyrer, elder John Wuehrmann, deacon. Jacob Beyer, deacon.
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Of the congregation at Weitmarge, attest February 18, 1739	{	Willem de Wees, elder, Christopher Ottinger, elder, Ludwig Knaus, deacon, Philip Scherer, deacon.
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Of the congregation at Dolpihaken, attest February 22, 1739	{	Jacob Itzberger, elder, Barthel. Schaefer, elder, Andrew Aulenbacher, elder, John Haak, elder, Jacob Wilhelm, deacon, John Knoll, deacon.
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[TO BE CONTINUED]

NOTES.

AN OLD SERMON.

In the sale of the John Boyd Thacher collection at the Anderson Galleries in New York on January 8, 1914, there was offered a copy of a publication from which Webster had quoted in his *History of the Presbyterian Church* (p. 348), but which was unknown to Sabin, and was (incorrectly) recorded by Hildeburn in his *Issues of the Pennsylvania Press* from an advertisement in the *Pennsylvania Gazette*; and of which there is apparently no record of a sale by auction. The catalogue of the sale includes a facsimile of the title page, which reads as follows:

The | Minister of Christ, | and the | Duties of his Flock; | as
it was delivered in a | Sermon | at Abington in Pensilvania, | Decem-
ber 30. 1731. | At the ordination of | Mr. Richard Treat | to the
Gospel Ministry there. | With an appendix of the questions then pub- |
lickly proposed, and the charges given. | Published at the request of
some of the auditory. | By David Evans, Minister at Tredyffryn. |
[2 texts] - - - | - - - | - - - | - - - | - - - | Philadelphia: | Printed by
B. Franklin, 1732.

The copy is described as "half morocco, pp. 108, a little browned by age but otherwise in good condition."

Franklin quoted from this sermon in one of his pamphlets in defense of Hemphill of the First Church, Philadelphia, on whose ministry Franklin had been a constant attendant (*Autobiography, Writings*, ed. by Smyth, vol. i, p. 345). The passage quoted reads, according to Webster: "That it is a wonder to see any gracious, truly considerate, wise men in the ministry. It is no wonder to see thousands of ignorant, inconsiderate, carnal ministers; but it is a wonder to see any truly understanding, considerate, gracious ones." Webster does not make it clear whether he was quoting from a copy of Evans' sermon before him, or from a copy of Franklin's pamphlet.

I am informed by the auctioneers that the Evans pamphlet brought \$725 at the sale.

L. F. B.

JOURNAL

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No. 7.

LETTERS AND REPORTS OF THE REV. JOHN PHILIP BOEHM.

TRANSLATED AND EDITED BY PROF. WILLIAM J. HINKE, PH.D., D.D.

PART V.* LETTERS AND REPORTS OF THE YEARS 1740-1741.

[COPY OF A LETTER OF THE REV. P. H. DORSIUS TO MR. BOEHM,
DECEMBER 6, 1739.]

Enclosure C [to letter of March 26, 1740].¹

Do. John Phil. Boehm, minister at Schip Bach etc., is kindly requested by me, the undersigned commissioner of the two Netherland Synods, both of North and South Holland, to inquire among the German Churches of Pennsylvania, what each family is willing to contribute towards the support of a minister within the congregation, or to a yearly salary, in order that the friendly request of the Reverend Christian Synods be complied with, which are greatly interested in the advancement of our Christian Reformed religion in Pennsylvania, and which have offered assistance to that end, provided that every congregation submit to their wise counsel; to which must be added, that they expect that all the Reformed congregations, out of respect to the Reverend Christian Synods, will refuse to hear the unordained ministers and hirelings, and refuse to accept them for the administration of the holy sacraments etc., among whom are included the young Goetschy and

* For Part I, see JOURNAL, Vol. VI, pp. 295-324; Part II, JOURNAL, Vol. VII, pp. 24-60; Part III, JOURNAL, Vol. VII, pp. 113-141; Part IV, JOURNAL, Vol. VII, pp. 274-303.

¹ The enclosures to Boehm's letter of March 26, 1740, are referred to JOURNAL, Vol. VII, p. 286. For Enclosure A, see Vol. VII, pp. 288-289; for Enclosure B, pp. 289-303. These enclosures, together with the letter to which they belong, are in the Classical archives at Amsterdam.

Van Basten,* who while students presume to do everything that belongs to a regular minister; in which matter the Christian Synods are very anxious to know where and how they were ordained and how they can appropriate to themselves the name of candidates, otherwise they must expect the displeasure of the Christian Synods and the consequences thereof.

Done in Bucks County,
December 6, 1739.

P. H. DORSIUS,
Minister in Bucks County.

Enclosure D.

[Certified Pledges of the Reformed Congregations towards Salaries of Ministers, February—March, 1740.]

Do. John Philip Boehm, minister at Schip Bach and of the congregations here in Pennsylvania, which are mentioned below, has shown to us the friendly request of his Reverence, Mr. P. H. Dorsius, desiring to find out from the High German Reformed churches of Pennsylvania, what each family would contribute without fail to the annual salary and for the support of a minister in its congregation, so that the friendly request of the Christian Synods of South and North Holland might be heeded, since they have been greatly interested in the advancement of our Christian Reformed worship in Pennsylvania and have offered their assistance, provided that each congregation submit to their wise counsel, to which must be added that the Christian Synods expect all Reformed congregations, out of respect to the Reverend Synods, to refuse to hear the unordained ministers and hirelings, and not to allow them to administer the holy sacraments etc.,

Therefore, we humble ourselves before the loving God, our heavenly Father, and praise his name, who graciously reveals at last to us, poor members of Christ, the gracious help, for which we have so long yearned and prayed in this country, where the danger to souls is so great, and he shows us how he intends to carry on his work by his faithful servants for our and our descendants' salvation of soul and eternal good.

Therefore, we poor members of Christ and true fellow-

* For a brief sketch of Goetschy's life, see JOURNAL, Vol. VII, p. 291, note 26; and for Van Basten, see JOURNAL, Vol. VII, p. 276, notes 6 and 7.

believers place ourselves under the fatherly protection of the Reverend Christian Synods, as our devout Church Fathers, and commend ourselves to your sanctified care. We shall incessantly pray to God that he may pour out on you all spiritual and temporal blessings and bless your holy service.

We also promise herewith, out of obedient respect, to obey all the above mentioned requirements, humbly asking the Very Reverend Christian Synods to forgive the mistakes which we committed in this respect by reason of our necessity and simplicity.

But since it would be impossible and also most hurtful to allow the congregations, which are not yet supplied with regular ministers, to remain for a long time without receiving the Holy Sacraments, as there are innumerable men to lead them astray, therefore Do. John Philip Boehm has offered, if God spares his life and his bodily strength permits him to do so, to administer the sacraments to the unsupplied congregations, according to his ability. We acknowledge this as a grace of God, for we have no reason to make the least objection to his life, doctrine and conduct, and we shall heartily pray the kind God to support him by his power. Without his offer we could not have demanded of him to take this burden upon himself because of the widely extended country, for he has enough work in the congregations entrusted to him and elsewhere throughout the country.

We also have the joyful hope that all the measures whatsoever that are to the glory of God and the advancement of the Church of Christ, undertaken by his Reverence, Mr. P. H. Dorsius, minister in Bucks County, whom the two Christian Synods have appointed inspector over this great work, will be devised in accordance with the wisdom given to him by God. He has sufficiently shown his sincere zeal in this work of the Lord; only we are heartily sorry that he is unwell and pray God that he will graciously strengthen and preserve him.

Concerning the statement what each family could contribute, without fail, to the annual salary, we must remark that in this moneyless country we are in a very poor and needy condition. The reasons are that almost all come to Pennsyl-

vania on account of poverty and want of bodily food at other places.³ There are still many of the first immigrants who have barely extricated themselves out of their debts; many are yet deep in debt; besides there is at present still a large number of those who have not yet paid for their ocean voyage and had to begin with debts. Moreover, there are also many who have not yet finished the years for which they bound themselves out as servants.⁴ They must serve sectarians here and there, they themselves possessing less than nothing, yet, according to their certificates they are members of our true church, Reformed according to the Word of God.

Wherefore we, as elders and deacons now in service in the Reformed congregations mentioned below, do hereby pledge ourselves, after careful investigation and mature deliberation, that it may be certain and the congregations be obliged to pay it annually, as soon as regular ministers are sent to them by the Christian Synods. We hereby dutifully attest this, with the approval of the congregations, each for his own congregation.

[1] The congregation at Falckner Schwam pledges itself to contribute to the annual salary of the minister, surely and without fail:

Ten pounds of this country's money and
Twenty bushels of oats, which we hereby attest:

The Congregation at
Falckner Schwam,
January 6, 1740.

{ John Tricktenhengest, elder.
John Dunkel, elder.
Frederick Reymer,⁵ elder.
Jacob Kraus, elder.
John Dieter Bucher, deacon.
Adam Raeder, deacon.

³ The principal causes for immigration then as now were economic. Religious considerations played but a very subordinate part.

⁴ The subject of "Redemptioners" and indentured servants in Pennsylvania has recently been investigated by Frank B. Diffenderfer in his book, *The German Immigration into Pennsylvania*, Lancaster, 1900; Part II, *The Redemptioners*, pp. 141-317; see also Geiser, *Redemptioners and Indentured Servants in Pennsylvania*, New Haven, 1901.

⁵ Frederick Reymer (Reimer) arrived in Philadelphia in the ship

[2] On January 13, 1740, Do. John Philip Boehm, our minister, presented to us in our regular congregation at Schip Bach all that is stated above. The congregation accepted everything with deep respect for the Very Reverend Christian Synods. But with regard to the contributions towards a fixed annual salary of a minister we state that the congregation is very weak and small, because the young Goetschi and another man, by the name of John William Straub, have assumed the ministerial office as unordained hirelings and have taken away two parts of this congregation and thus far have kept up the division. Therefore, we cannot promise a fixed sum. But if the disorder could be removed and the congregation by the grace of God be reunited, then the members of the congregation are willing to stand in line with the congregation at Falckner Schwam, which, like ourselves, has Do. Boehm as its minister.

This we, the elders [and deacons] now in office attest hereby:

The Congregation at
Schip Bach,
date as above.

{ Ulrich Steffen,* elder.
{ Jacob Arnet, elder.
{ Andrew Oberbeck, elder.
{ Henry Wuehrmann, deacon.
{ Hans Adam Meyrer, elder.

“Thistle,” and signed the declaration of allegiance August 29, 1730. On January 22, 1731, he bought of Henry Pennebacker and his wife Eve, 100 acres of land in Frederick township. August 6, 1736, he bought of Joseph Groff and Barbara, his wife, 41 acres, 106½ perches, originally also a part of the Pennebacker tract. Frederick Reimer made his will May 9, 1755, naming his wife, Elizabeth Reimer, and his son, John Peter Reimer, executors. The will was probated February 11, 1758. One of his daughters, Elizabeth Reimer, who married Francis Shunk, of Providence township, became the grandmother of Governor Francis R. Shunk. See Dotterer, *Perkiomen Region*, Vol. I, p. 103.

* In 1734, Ulrich Steffen paid quit rent on 50 acres in Salford township, Hans Adam Maurer on 100 acres and Hans Weyerman, probably the father of Henry “Wuehrman,” on 50 acres. See Bupp’s *Thirty Thousand Names*, p. 476. In 1728 “Hans Wörman” was one of the signers of a petition from the inhabitants of Colebrookdale, addressed to Governor Patrick Gordon. The name has hitherto not been recognized, but it is the fifth name in the second column of the signers of

[3] The Reformed congregation in Oly was first established in the year 1736, on May 4th, by the Rev. John Philip Boehm, upon our urgent request. The Lord's Supper was celebrated immediately and there were present 39 communicants. At the second time, on November 17, 1736, forty were present. But when he administered the same the third time, the congregation was in a state of confusion, caused by the young Goetschi, who had sought adherents, and by some who had fallen away from the true religion and by others. Thus the congregation has been in a deplorable condition since then. But we, the elders now in office and members of the congregation, pledge ourselves that the congregation in Oly shall contribute:

Ten pounds of this country's currency and besides
Twenty bushels of oats.

Hoping that the congregation, under the good administration of his Reverence, Inspector Dorsius, and by the admonition of the Rev. Mr. Boehm, will change for the better and unite in a Christian spirit, we sign this with our hand:

Oly, February 5, 1740.

(Sebastian Gref, elder.
Frederick Leibi, deacon.
Henry Werner, deacon.
Isaac Levan,⁷ member.
Jan de Bois, member.

[4] The congregation of Maxadani [Maxatawny] will contribute, without fail, to the annual salary of a Reformed minister:

the petition, reproduced in facsimile in Vol. XXII of the *Proceedings of the Pennsylvania German Society*. D. W. Mead, *The Pennsylvania German Settlement of Maryland, Lancaster*, 1914, facing p. 40.

⁷ Isaac Levan, one of the four sons of Daniel Levan, set out for Pennsylvania, according to Dr. Stapleton, in 1715. He located in Exeter township, near Reading, where he died in 1758. See Stapleton, *Memorials of the Huguenots in America*, p. 68 f. Isaac Levan, resident of what is now Berks County, was naturalized in 1730. See Rupp, *Names*, p. 434. In 1734 Isaac Levan paid quit-rent on 230 acres of land in Oley township. See Rupp, *Names*, p. 475.

Four pounds of this country's currency,
which we, the elders now in office in this congregation, attest:

February 7, 1740.

{ Daniel Levan, elder.⁸
Peter Leibi, elder.

[5] The Reformed congregation at Dolpihacken [Tulpe-
hocken] promises to pay annually towards a minister's salary:
Fifteen pounds of this country's currency and
Fifty bushels of oats,
which we, the elders now in office attest by order of the con-
gregation:

February 11, 1740.

{ Henry Meyer, elder.
Jacob Wilhelm, elder.
Andrew Aulenbach, elder.
John Haag, deacon.
John Fohrer, deacon.

[6] The Reformed congregation at Schwatare⁹ [Swatara]
promises to contribute annually to a minister's fixed salary:

⁸ This is no doubt Daniel Levan, senior, the emigrant, who with his wife Marie Beau was a member of the Huguenot Church at Amsterdam. The baptismal certificate of his son Abraham Levan, as given by the pastor of the Walloon Church in Amsterdam, is reproduced by Dr. Stapleton, *Memorials*, facing p. 60. Daniel Levan settled with his four sons, Abraham, Isaac, Jacob and Daniel, in Berks County. Daniel Levan, Sr., died at an advanced age in 1777. See Stapleton, *Memorials*, p. 68 f.

⁹ The original Swatara church stood about halfway between Fredericksburg and Jonestown, near the line of the former South Mountain Railroad in Swatara Township, Lebanon County. About 1765 the congregation separated, one half going to Stumpstown (now Fredericksburg) and forming there what is now St. John's of Fredericksburg, the other going to Jonestown and forming there a congregation of the same name, St. John's of Jonestown. The latter belongs now to the Swatara charge, the former to the Bethel charge, in Lebanon Classis.

Five pounds of this country's currency and
Ten bushels of oats,
which we, elders and members of the congregation at the present time attest, with its approval:

Schwatare, February 14, 1740.	{ Martin Kapp, deacon. George Meyer, member. John Philip Hautz, ¹⁰ member. Daniel Schue, ¹¹ member.
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[7] The Reformed congregation at Cocollica [Cocalico] promises to contribute annually to a minister's fixed salary:
Six pounds of this country's currency and
Twenty bushels of oats,
which we, the present elders and members of the congregation hereby attest with their consent:

Cocollica in Canastocka, February 15, 1740.	{ Jacob Weis, deacon. Andrew Holtzbaum, deacon.
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[8] Canastocka. The Reformed congregation of the Berg Kirch ¹² [Hill Church] promises to contribute annually to a

¹⁰ Philip Hautz and Anna Margareth, his wife, brought a son to Rev. Conrad Tempelmann for baptism on December 16, 1740. His name was Philip Lorentz. Another son, John Christopher, was baptized by Rev. Tempelmann on January 23, 1753. Entered in *Swatara Record*.

¹¹ A daughter of Daniel Schuy and his wife, Anna Maria, named Barbara, was baptized by Rev. Tempelmann on June 25, 1741. Another daughter of the same couple, named Catherine Elizabeth, was baptized on June 8, 1747. Entered in *Swatara Record*. Daniel Schuey died 1777, leaving nine children. See Stapleton, *Memorials*, p. 122.

¹² The Hill church is definitely identified with Heller's church in Upper Leacock township, Lancaster County, by the elders named by Boehm in 1740. Michael Weidler and John Leyn are found on the deed of the Heller church property as trustees of the land. The deed, quoted by Dr. D. W. Gerhard in his *History of the New Holland Charge*, pp. 113-115, reads as follows:

[9] The High German Reformed Congregation in Lancaster,¹⁴ Canastocka, resolved to contribute:

July | 1770 | Seines Alters 64 Jahr | und 10 Monat. | I. e., "Here rests the body of Michael Weidler born at Kirchart in the Electoral Palatinate, Sept. 14, 1705, died July 23, 1770, his age 64 years and 10 months." See D. W. Gerhard, *History of New Holland Charge*, New Holland, 1877, p. 119.

"The Reformed congregation in Lancaster had its origin somewhere between 1730-1732. On February 13, 1733, it is first mentioned in a letter of Conrad Tempelmann (Hague, 74, I, 14). At that time it had 30 members and its elders were John Jacob Hook and Andrew Halsbrun. Its church record was opened in 1736. It gives the following historical statement about the first church building and the first pastor: "Now as regards the building of our church, the beginning was made in the year 1736, and by the help of God it was so far completed that on the 20th of June, or upon the festival of Holy Whitsuntide, we held divine services in it for the first time. The teacher, preacher or pastor, called to this office of God, was the reverend and truly pious John Jacob Hock. Inspired by God's Spirit, he chose as his introduction [reading lesson] the words in the prophecy of Isaiah, in the 35th chapter and the first verse: 'The wilderness and the solitary places shall be glad for them! and the desert shall rejoice and blossom as the rose.' The text itself [of the sermon] was the latter clause of the 4th verse of the 103rd Psalm: 'Who crowneth thee with loving kindness and tender mercies.' And we joined with each other in singing the 84th Psalm. As regards the election of the first elders of the church, John Henry Bassler, Felix Müller, John Gerner and Peter Dörr, were elected by the congregation and declared duly qualified. It was resolved at the same time that two should withdraw annually and that again other two should be elected in their places; accordingly, at the expiration of the first year, John Henry Bassler and Peter Dörr retired and Peter Balspach and Frederick Strubel were elected in their places; which order it is our intention to follow as long as the good God in His grace shall keep us together. We hope also that those who shall come after us, into whose hands this book shall fall, will continue to do the same, in order that the praise and honor and glory of God may be advanced day by day, the longer the more. Amen."

"The first deacons elected were John Charles Käller and John Stephen Rammerstberger." See *History of the First Reformed Church*, Lancaster, Pa., by W. Stuart Cramer, 1904, pp. 8-12.

This entry shows that John Jacob Hock, who was elder and probably reader in 1733 was elected pastor in 1736. He was one of the numerous lay preachers of that time.

Fifteen pounds of this country's currency, towards the annual support of a Reformed minister. For the confirmation and unfailing contribution of the above named sum, we subscribe our names in good faith and with firm determination:

February 17, 1740.	{ Jost Frenler, elder. Niclaus Treber, elder. John de Huff, elder.
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[10] The High German Reformed Congregation in Philadelphia promises as a yearly contribution towards the fixed salary of its minister:

Ten pounds of this country's currency,
which we, the elders in office, attest:

Philadelphia, February 24, 1740.	{ John Wendel Brechbiehl, elder. John Michael Diel, ¹⁵ elder. Valentin Beyer, elder. John Gebhardt, deacon. John Jacob Haag, deacon.
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[11] The congregation at Weitmarge [Whitemarsh] consists of very few families and is willing to belong to the congregation at Germandon [Germantown]. If the latter should be supplied with a regular minister by the Reverend Church Fathers, then Weitmarge is willing to contribute its share towards his support, to which we, the elders long in office, herewith subscribe our names:

Weitmarge, March 16, 1740.	{ William de Wees, elder. Christopher Ottinger, elder. Philip Scherrer, ¹⁶ deacon.
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¹⁵ Michael Diel was sexton of the First Reformed Church, Philadelphia, in August, 1748.

¹⁶ This was Boehm's father-in-law, being the father of Boehm's second wife, Anna Maria Sherer. This grandfather of Boehm's children by his second wife is mentioned in a deed, dated July 1, 1749.

[12] The Reformed congregation at Germandon [Germantown] has been for a considerable time in a miserable condition, on account of all kinds of sectarians, of whom even among ourselves some arose who wanted to be ministers. Therefore, many members, together with ourselves, stay away entirely from the congregational meetings. But we hope that, by the grace of God and the help of the Reverend and Devout Church Fathers in Holland, this congregation may soon be put into a good and God-pleasing condition. For this we shall incessantly pray to our Heavenly Father, in order that the salvation of our and our descendants' souls may be accomplished. Hence we are of the opinion that if, by a good and wholesome ordinance, this congregation at Germandon and that of Weitmarge will be united,

Ten pounds of this country's currency, will annually and without fail be contributed towards the salary of a minister, which we at Germandon hereby conscientiously attest:

Germandon,
March 18, 1740.

{ Jacob Baumann,¹⁷
John Niclas Rauch.

[13] From the copy made by the hand of Henry Goetschi.
In accordance with the above ecclesiastical arrangement, the congregation in New Goschenhoppen promises:

Ten pounds.	Herman Fischer, George Steinmann, Casper Holtzhauser, Andrew Greber.	} Elders.
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The Congregation in Great Swamp:

Five pounds.	Felix Brunner, Michael Eberhard, Christian Willauer, Jacob Wetzol,	} Elders.
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¹⁷ In 1734 Jacob Bauman paid quit-rent on 8 acres of land situated in Germantown. See Rupp, *Names*, p. 473.

The Congregation at Saucon Creek:

Five pounds.	George Best,	} Elders.
	Frantz Blum,	
	Frederick Scholl,	
	Tobias Baal.	

The above copies, marked A, B, C, and D have been carefully examined and found to be exact transcripts of the true originals. These originals are signed as follows: A and C with the signature of his Reverence, Inspector Dorsius; B and D with the signatures of the elders and deacons now in office in the congregations mentioned above (except Goshenhoppen, Great Swamp and Saucon Creek; these are copies made from the copies of young Goetschi). This we do hereby attest:

At Falkner Schwam,	Frederick Reymmer, elder.
March 30, 1740.	John Tricktenhengst, elder.
	Adam Rader, deacon.

SUMMARY

of that which each High German Reformed congregation ¹⁸

¹⁸ Although Boehm had visited and included in the above list most of the Reformed Churches in Pennsylvania in existence in 1740, his list is by no means complete. It will serve a useful purpose if we present a list of all the Reformed congregations, known to us at present, which were in existence in 1740, together with the year of their organization. Those years marked with an asterisk (*) are only approximate. The first year when they are actually mentioned in still existing records has in those cases been chosen. We shall arrange them according to counties and the latter in their chronological order:

I. In Montgomery County: (1) Falkner Swamp, 1725; (2) Skippack, 1725; (3) Whitmarsh, 1725; (4) New Goshenhoppen, 1727; (5) Old Goshenhoppen, 1730.

II. In Lancaster County: (1) Hill Church, Conestoga, 1725; (2) Lancaster, *1733; (3) Cocalico, *1733; (4) Muddy Creek, *1733; (5) Selteneich, Earl township, *1733; (6) White Oaks, *1733.

here in Pennsylvania pledged itself to contribute unfailingly to the annual salary of a minister, promised by the then officiating elders and deacons with their own hands (in case ministers are sent to them by the Very Reverend Synods of Holland), including an additional report.

				Pounds of Pa. Currency	Busbels of Oats
1.	{	The congregation in Falckner Schwam, January 6, 1740		10	20
	{	“ “ at Schip Bach, January 13, 1740		10	20
	{	“ “ in Oly, February 5, 1740		10	20
2.	{	“ “ in Maxadani, February 7, 1740		4	
	{	“ “ in Gaguschi, pledged nothing	
	{	“ “ at Dolpihacken, February 11, 1740		15	50
3.	{	“ “ at Schwatare, February 14, 1740		5	10
	{	“ “ in Quitebehele united with Dolpihacken	
	{	“ “ in Canastocka, called Cocolica, Febr. 15		6	20
4.	{	“ “ at the Hill Church, February 16, 1740		8	25
	{	“ “ in Lancaster, February 17, 1740		15	
	{	“ “ in Philadelphia, February 24, 1740		10	
5.	{	“ “ at Germandon, March 16, 1740			
	{	“ “ at Weitmarge, March 18, 1740		10	
	{	“ “ at New Goschenhoppen,		10	
6.	{	“ “ at Great Swamp,		5	
	{	“ “ at Saconkrik,		5	
Total				123	165

III. In Philadelphia County: (1) First Church, Philadelphia, 1727; (2) Germantown, 1727.

IV. In Berks County: (1) Tulpehocken (Host Church), 1727; (2) Oley, 1736; (3) Berne, *1738; (4) Maxatawny, *1738; (5) Moselem, *1738; (6) Cacusi, 1738.

V. In Lehigh County: (1) Egypt, *1734; (2) Great Swamp, 1734; (3) Heidelberg, *1740.

VI. In Northampton County: (1) Saucon, *1734.

VII. In Lebanon County: (1) Tulpehocken (Trinity, near Myerstown), 1738; (2) Swatara, *1739; (3) Quittapahilla, *1739.

This list shows that by the year 1740, at least *twenty-six* German Reformed congregations were in existence in Pennsylvania, of which Boehm mentions seventeen.

ADDITIONAL REPORT.

1. Concerning the congregation at Gaguschi [Cacusi]. I was there on the 8th of February [1740] and spoke with Jacob Rieser, who showed me the way to N. Riehm,¹⁹ a deacon, with whom I stayed over night. Next morning he went with me to John Kirschner. I explained to them the affair as well as I could. But I noticed more distrust than zeal for this good and beneficial cause. When I finally desired to know their will and opinion, they answered that they would consider the case among themselves and come to me to Dolpihacken on the 10th or 11th [of February] and sign the paper. But, although I waited for them beyond the appointed time, yet they did not come.

2. Concerning the congregation Quitebehele²⁰ [Quitpahilla], we considered the case, and since this congregation is still very weak, and only one man, by the name of John Blum²¹ (a very able man for a reader) lives about 8 miles from Dolpihacken, but all the others live nearer to that place, we found it advisable to wait until in time more people live there, and till then save the trouble and expense of a minister. They, therefore, joined the congregation at Dolpihacken the more readily, because Dolpihacken will have to be served at

¹⁹ The letter N. is used in German to indicate a name unknown to the writer. The Berne church record (a neighboring church) mentions a Martin Riem, whose son, John George, was baptized February 20, 1749. His sponsor was John George Riem.

²⁰ The Quitpahilla church, so named from the Quitpahilla creek, a tributary to the Swatara, is to-day represented by the Hill church, near Annville, about three and a half miles west of Lebanon. This is the first reference to the congregation in existence.

²¹ John Blum arrived in Philadelphia, September 4, 1728. He took out a warrant for 100 acres of land in Lebanon township, December 19, 1737. The land was patented to him March 17, 1741. His will is dated January 5, 1759. It was probated at Lancaster, November 13, 1759. He was visited repeatedly by Moravian missionaries. Thus Rev. Leonhard Schnell under date June 25, 1746, writes in his diary: "To day I went over the Quitopahill and appointed a sermon at Peter Kucher's. I visited N. Blum, a dear old grey man, who is preacher there."

two places, on account of its wide extent and rapid growth. One of the places will be nearer to them to go to church to, and may be counted instead of Quitebehelen, because it extends in that direction and is already in use.

3. Concerning the congregation of Germandon. When at one time I wanted to speak to them about it, I found little attention. His Reverence, Mr. Dorsius, knows the conditions there as well as I. Yet I firmly hope to God that some time it will be better. Then the weak congregation at Weitmarge can be united with it, as it has shown all the time a willingness to do so and it can hardly be arranged in any other way.

4. Concerning the congregation of Goschenhopen, I know not what to say. I have been there three times, yet I have not been able to do anything, although I entreated them very urgently not to cast aside the grace of God, now so clearly visible. When I went to them the third time, they (namely the elders) held a meeting on the 23rd of February, and a part of them promised me at last to come to me on the 26th or the 27th in order to sign the paper. I also heard that the people in the Great Swamp [Grosse Schwam] and those at Saconkrik were not at fault. However, I did not see any of them.

POSTSCRIPT. Since the Inspector, Mr. Dorsius, could not go to Germandon, I went there on March 18th, 1740, accompanied by an elder from Weitmarge, by the name of Christopher Ottinger. We two, and two other members there, deliberated, as is found at the end of the paper marked D. I firmly hope to God that when the [proposed] arrangement has once been made, and they are supplied with a regular minister, it will soon be one of the most beautiful congregations, for ten miles in circumference all must attend services there. The church there is a beautiful, well built stone church. It is also quite large, but they still owe 140 pounds to four men,^{21a} as Mr. Baumann, whose name is signed above, told me.

J. P. Boehm.

^{21a} These four men are mentioned in the deed of the church land, quoted in the JOURNAL, Vol. VII, p. 292, note 28.

Enclosure E.

[Provisional Repartition of the Reformed Congregations in Pennsylvania, 1740.]

Provisional repartition of the churches of the High German Reformed people in Pennsylvania, and how these churches may be combined and be served in the most convenient and useful way by six ministers, according to the testimony of the elders and deacons of most of the places, as contained in the above report, which was required of me:

I. For one minister Philadelphia and Germandon; he might live most conveniently at [Philadelphia].

II. Falckner Schwam and Schip Bach, to which also Weitmarge belongs. These are the three congregations of Boehm, for which he was ordained by the Very Reverend Classis of Amsterdam through the Reverend ministers at New York, on November 23, 1729. Weitmarge, because it is only 4 miles, and partly only half that distance, from Germandon and 16 miles from Schip Bach, may with greater convenience be joined to Germandon, whose people might there attend church services. Do. Boehm and the elders at Weitmarge are willing to consent to this (if such a union should please our Reverend Church Fathers) and Do. Boehm desires to retain Falckner Schwam and Schip Bach as his remaining two congregations. The parsonage can most suitably be located at Schip Bach, if the church lot, which was bought there, can be retained. Therefore he prays very earnestly for greatly needed help, so that it can be kept by the congregation.

III. Canastocka, in which there are 3 [preaching] places. The minister could live most conveniently near the Hill Church, from which he would have to go 6 miles in opposite directions.

IV. Dolpihacken, where probably a place could be found in the center, where everything can be located together. The subordinate preaching places here are: Quitebehelen and Schwadare, both, according to report, 7 or 8 miles farther up. They are reported to be pretty strong congregations, but consisting mostly of poor people, who cannot help themselves at all.

V. Oly. There the same condition prevails, and perhaps a suitable place may still be found, from which Gaguschi and Maxadani may be served.

VI. Goschenhoppen. As in the last two congregations, a place might here also be found for a minister's dwelling house, which would not be too inconvenient in order to supply Great Swamp [Grossen Schwam] and Saconkrik [Saucon Creek] from it.

[2. LETTER OF MR. BOEHM TO THE CLASSIS OF
AMSTERDAM, APRIL 4, 1740.²²]

Very Reverend Classis, Reverend and Devout Church Fathers.

I had serious doubts about sending the enclosed copy [of a letter] to the Reverend Classis, believing that on its account I might be regarded with displeasure. Yet I thought it indispensably necessary, in whatever aspect I considered it, to let the Very Reverend and Devout Church Fathers see it, for they in their exalted wisdom will know what to do with it, in order that your poor fellow-servant may be guarded against further trouble.

This letter caused constant mischief, and was the continual support of the wicked associates of Jacob Reiff since the time of its arrival in this country. (Do. Weis brought it along from Holland). The Christian Synods in their letters to his Reverence, Mr. Dorsius, have sufficiently declared their displeasure with the unordained preachers and hirelings.

About 8 years ago I was shown this letter (of which the enclosed is a copy) from a distance, with the statement that they did not concern themselves much about me and my church-order, and that they knew what power and liberty they had.

Now, although I tried hard during all this time, yet I could not obtain the letter, until a few weeks ago. It came by accident out of their hands into mine.

Now I believe firmly that this letter was cunningly forged, for

²² The original of this letter, in German, is in the archives of the Classis of Amsterdam, Pennsylvania, Portfolio, No. 12.

1st. A long time ago I heard from the lips of Reiff himself that he had received the same from Do. Wilhelmi in the Dutch language and that he had it translated into the German language in Holland.

2nd. The signature is written by the very hand of the translator, while the name of this translator is not mentioned. This ought to be entirely different.

3rd. The letter consists of 6 sheets, which have been sewed together with a blue silk ribbon and sealed. I cannot believe that it is Do. Wilhelmi's seal, for I have the seal on two letters in three forms, none of which is like it.

4th. In these letters Do. Wilhelmi wrote me, after I had notified him that they did such things in the name of his Reverence (which they did as the letter shows) and he assured me, if such was done in his name, it was done without his knowledge and approval. His letter was dated June 30, 1736.

5th. The so-called "Report and Instructions concerning Pennsylvania,"²³ drawn up by ten commissioners and printed by order of the Christian Synods (probably in 1731), is almost uniform with the regulations of the enclosed letter. But nothing is mentioned [in the Report] about that which is contained in the beginning of the letter,²⁴ with regard to the

²³ This is the first printed report about the churches in Pennsylvania, printed in Holland in 1731, upon the order of the South Holland Synod, held July 3-13, 1731, at Dort. For the title page see JOURNAL, Vol. II, p. 293. For a discussion of its contents see Corwin, *Manual of the Reformed Church in America*, 4th ed., p. 897 f.

²⁴ The letter of Dr. Wilhelmi (or Wilhelmius) is too lengthy to be presented in its entirety. But a few of the important sections of the first part will be quoted. In the beginning of the letter the writer expresses his pleasure that he was permitted to appeal, in behalf of the Pennsylvania churches to the Church of Holland, with the result that the latter would take up the cause of these churches and assist them with counsels and contributions. He expresses his regret to hear of their troubles and divisions, caused by the ordination of Mr. Boehm. He reports that he had transmitted their letters to their destination. He had sent the first to the Classis of Amsterdam, which, however, continued to be of the opinion that Do. Boehm should be supported in his position. Hence, on November 21, 1730, he had submitted their second letter to the Classis of Rotterdam with the result that a committee of

ten persons had been appointed to investigate the whole case. But, as their report would not be submitted to the Classis before next Easter, and, as he did not want Mr. Weiss to return empty-handed, he was going to give them his own personal opinion in the matter.

First of all, he advises them to accept the counsel of the Classis of Amsterdam, in order to preserve by it peace and harmony among the churches, until, through the death of Mr. Boehm, a change would take place. By doing this they would be sure of gaining the favor and good will of the Classis, inasmuch as the ordination of Boehm had taken place in answer to a letter received from them and Mr. Boehm could not be removed from his office without much scandal and bitter feeling.

After these sensible admonitions there follow four paragraphs which are out of harmony with all that precedes and follows. They were no doubt forged by Reif and his followers. It is improbable that the whole letter was forged. But it may well be that Reif or one of his advisers inserted the following sections into the letter:

“In case this advice be not acceptable to you and your minds cannot unite with him [Boehm] nor be edified, improved and comforted by his ministry, and your church be exposed to ridicule and contempt, as you write in your letter, and I have heard from the two delegates, I give it as my own personal opinion, that, in order to remove the present and future quarrels, you have the divine right, given to you by God in Christ Jesus, which you can and must use, to elect on your own responsibility a minister according to the Word of God and the church order.

“For your nation, which is now living in a free land, is a perfectly free church, dependent upon none, which has in herself the right to govern herself, to form any ecclesiastical government, to elect such elders as she may please, if it only be done according to the word of God. Being independent of every church in the world, whichever it may be, you can accept advice and follow it or decline to do so. While it is entirely different with the churches in New Netherland, which have been organized by the church of Holland.

“Inasmuch as this is so, the congregation of Schip Bach, Schwam and neighboring places has the divine right, herself to elect a minister, whom she may find fit for that position, and it is my opinion that this procedure should be followed: The consistory should assemble, and investigate the conduct of the men, who in the name of the whole congregation wrote the Classis of Amsterdam, asking for Boehm, and when it shall appear that they did not act truthfully, or that they themselves were deceived, the consistory must bring them to a confession of their guilt, and exclude these men from the table of the Lord and his communion, they being the cause of this disturbance. They should treat Do. Boehm in the same manner, and if it be found that he deceived these men in their simplemindedness by his cunning and artifices, I suggest that these things be properly recorded and sent to the Classis

power and liberty which the letter grants to the people of this country and to the exercise of which it urges them. The letter likewise does not say to whom money had been given in Holland. The printed pamphlet, however, mentions that a considerable sum of money had been placed into the hands of Do. Weis in Holland.

Hence no one would be a more fitting person to lead the poor, misguided people back upon the right way and bring about unity, love and a God-pleasing order, by exposing such cunning and fraud, than his Reverence, Do. Wilhelmi, whom God would graciously reward for it. This would certainly be the case, because many have passed away without being reconciled, and many have gone over to the sects on account of the trouble and disharmony occasioned by this letter, so that my heart often bled and sighed to God. I should be very glad if I had a letter regarding it in my hands (for if it gets into the hands of Reiff's adherents it will be hidden). Then, with the help of God, I would soon gather my sheep and perform my work among my congregations with a double joy and my bitter sorrow would soon be sweetened.

But as long as this letter has been here my work has been rendered useless among many. The slanderers and liars found it a weapon against me and I had to put up with a small compensation for all my difficult and wearisome toil and labor and

in order to justify yourselves and to assure the Classis that its resolution was based upon deceptive tales.

"After this has been done, the consistory shall notify all male members to meet at a specified time and vote one by one for the election of a minister, acting according to the church order of the Palatinate, then proceed to the ordination, and, in order that all this be done orderly, the advice and guidance of the nearest regular minister, that can be secured from Staten Island or Bucks County, should be requested, in order that he may be present and preside over the whole transaction."

In view of the continued attitude of the Dutch church, it is evident that no Dutch minister could have penned these words. The prating about the "divine rights" is in itself sufficient to discredit the whole section. It is greatly to be regretted that the "Fathers in Holland" allowed the just complaints of Mr. Boehm to pass by unnoticed and unheeded.

thus lose my food for the support of my body. But the most painful result was that I had to see my labor made fruitless with many, because of this letter, and had to behold more harm in all the congregations of the whole country than I could bring about growth.

The Reverend Classis can, therefore, clearly see that it is not my fault that our true church in this country did not grow. For Henry Goetschi has shown this letter everywhere and thereby caused me much persecution, until he learned differently from his Reverence, Inspector Dorsius. Then he heartily repented and asked my forgiveness in the presence of his Reverence, which I granted him with all my heart. I also wish him success and intercede for him with God and our Reverend Church Fathers. He obediently submitted to the decision of the Reverend Christian Synods and desisted immediately. May God give him blessing and grace that he may become an efficient instrument to edify others.

I also made this suggestion to his Reverence, Inspector Dorsius, to propose to the Christian Synods, in sending the desired ministers, to ordain each for his particular place. For some places are more acceptable than others and the people also differ. I think that thereby future quarrels could be entirely avoided, and all would have to be content. May God give his gracious blessing upon his work for the salvation of many.

Your obedient servant commends herewith the Very Reverend Classis, your Reverend persons, with all your families and holy service, to the dear heavenly Father and to the Word of His grace, and himself to your blessed and affectionate care and he remains,

Very Reverend Classis,

Your most submissive and obedient servant,

Joh. Ph. Boehm,

Minister at Falckner Schwam, Schip Bach
and Weitmarge.

Witpen Township,
Philadelphia County,
Pennsylvania, April 4, 1740.

[3. DEFENCE OF MR. BOEHM BY HIS CONSISTORIES,
MAY 3, 1741.²⁵]

Very Reverend Classis, Devout Church Fathers.

With deep deference to the Reverend Classis, your obedient children and fellow-believers of our holy and true Reformed doctrine cannot refrain from first of all giving expression to our gratitude for the kind gift bestowed by the Reverend Classis upon our beloved and faithful teacher and pastor. We wish that the Lord Jesus may recompense every kind and benevolent benefactor and be his eternal reward. For thus far it has not been in our power to support him and his household as is proper, in order that he might be able to devote himself entirely to his [pastoral] service. Notwithstanding this, we sincerely declare upon our official responsibility that Do. Boehm has not neglected anything of that which we had agreed upon, when we called him to our congregation in Philadelphia (namely to hold services here one Sunday in every month). Although our congregation consists largely of poor day laborers and fresh immigrants, many of whom still owe their passage money, who could contribute little or nothing, yet he has been patient with all and we have not observed in the least that, on that account, he became neglectful of his official duties, or that he despised or frowned upon any one who could not as yet give him anything for his hard labors and long trips, which he has to make from one place to another. On the contrary, Mr. Boehm has tried to earn a living for himself and his family on the farm where he lives, in addition to his hard pastoral work. From this we can only infer that it is his greatest pleasure to serve faithfully the congregations of Christ, of which he is the founder²⁶ and which he gathered

²⁵ The original of this letter, in German, is in the Classical archives at Amsterdam, "Pennsylvania Portfolio," No. 13.

²⁶ Mr. Boehm could indeed claim with justice that he was the *founder* of the Reformed Church in Pennsylvania. There were at least *twelve* churches, in whose organization he was directly interested. They are as follows: Falkner Swamp, Skippack and Whitemarsh, organized in 1725 (*Cetus Minutes*, p. 18). Hill Church in Conestoga in 1727 (see

everywhere in this country; and to preserve them in our true Reformed doctrine, according to his ability, until it please God to send more help (for which he and all of us have heartily prayed). We certainly believe, because we are convinced of his indefatigable zeal in his work and his active love for the truth of the Gospel, that, as long as God spares his life and he enjoys strength of body, he will not leave off, even if the trials which he had to endure should last still longer. Why, therefore, should we not be heartily grateful to our merciful God, especially the majority of the members in our true church here (who are not able to contribute anything towards a minister's salary), that He has given us such a steadfast and faithful shepherd and teacher, who discharges the duties of his office in our pure Reformed doctrine according to the pure truth of the Gospel of Jesus Christ. He has not contaminated himself with sects or any heretical doctrine, nor has he ever swerved from the true doctrine which we have learned in our Heidelberg Catechism (of which we are witnesses). Of this we have had many a sad example here (as is well known to the Reverend Classis) in the case of other ministers. But no one can truthfully say this of our minister, Mr. John Philip Boehm. For this God be praised for ever. The same strong God preserve him furthermore to the end of his life, by his grace, in his Word, which is the truth for the salvation of himself and of all our souls. May he recompense him richly with his eternal reward of grace.

Now, Very Reverend Classis, we have learned from a letter, written by the Reverend Classis in the year 1734²⁷ to Mr.

l. c., p. 8). In the same year Tulpehocken (l. c., p. 9) and Philadelphia, where he preached, in 1727, before the arrival of Weiss (l. c., p. 20). Egypt in 1734 (on September 23, 1734, he baptized a child there, according to the church record); Cocalico in 1735 (*Cæsus Minutes*, p. 8); Oley in 1736 (l. c., p. 11); the second Tulpehocken church (near Myerstown) in 1738 (l. c., p. 9); Providence in 1743; and Whittpain, now Boehm's, in 1747. The evidence for the last two churches will be presented in later reports of Boehm.

²⁷ The transcript of Boehm's letter, in possession of the writer, has indeed 1734, but that must be a clerical error for 1739, as no letter of the Classis to Boehm is on record for the year 1734. But there is a

Boehm, but not received by him until December 15, 1740, that some reports detrimental to Mr. Boehm had come to the knowledge of the Reverend Classis, both by word of mouth and by letter. Namely, it was charged that Mr. Boehm had no education and that he was not desirous of obtaining one, that he worked during the whole week and on Sunday he read from a sermon book and talked at random; that in addition he led an offensive life, on account of which he was derided by the Quakers.

In regard to the first charge, that our minister has no education, we answer no more than this, that we have heard all [Reformed ministers] preach who have come here, to none of whom would we give the preference as far as we understand the exposition of the holy Gospel of Jesus Christ as the word of God. We are well satisfied with the teaching of our minister, which we believe to be unadulterated and according to God's holy word. With regard to the charge that he does not strive to grow in wisdom and knowledge of divine things, we have quite different indications.

2. He is charged with working during the whole week. We cannot refute this charge. The reason for it has been stated above. But this is certainly nothing dishonorable and no one has had cause to be offended by it. We believe that there are some who would have liked to see him burden the congregation with a sufficient salary to support his family, so that they might have a reason, because of their inability to pay it, to leave the congregation disgruntled. But he considered it an unpardonable sin to bring about such a result and thereby cause the ruin of the congregation, gathered by him, rather than a disgrace to suffer and labor with his congregation and barely eke out a living. Every one who suffers for Jesus' sake may form his own opinion in this matter.

But with regard to the charge that, by reason of this, he reads on Sunday something from a sermon book and only talks at random, we declare that we have never heard him do this,

letter in 1739 (Vol. XXIX of Cl. Archives, p. 253), which contains all the sentences to which Boehm refers.

but as often as we have heard him, we have always found that God had graciously given him enough to edify us, so that we do not believe that ever any one went home without being gratified (except those, whom, according to their opinion, he had attacked too severely because of their errors, false teaching in this land and other vices). We cannot sufficiently express our surprise that there can be such people who so shamelessly and devoid of all love report to the Reverend Classis such base falsehoods; and above all charge our minister with an offensive conduct, in order to put him under suspicion by the Reverend Classis.

Now, Very Reverend Classis, we heartily desire that these people be called to account for it and be required to state wherein his offensive conduct consists. We are convinced that they cannot prove and substantiate a single point.

We at least, who attend to our office with the greatest care, can freely declare, on our vow and conscience as before God and sign it with our own hands, that we have not noticed any vices in him, which could cause any one to take the least offense. We heartily wish that we could conscientiously affirm the same of those who report such untruths and who are not unknown to us, but unfortunately they lack much to our great regret. Hence, Very Reverend Classis, we heartily wish that these men (who have no other object but always to hinder our work of divine worship and delay the time that we shall receive help), were as well known to the Reverend Church Fathers as they are to us. Then they would find no hearing any more, for as long as they are heard there is no doubt that the old enemy will not cease to hinder us at all times, by his cunning and through them as his instruments, in the work of God, which was begun in this country for the welfare of our poor souls. Finally we know nothing of the derision of the Quakers.

Now, Very Reverend Classis, concerning the church collections, received in Holland by Do. Weis and Jacob Reiff, we were told that we could not receive the least help until this money was put to the right use. If this be so, then may it move God's pity, that the poor, innocent congregations which

cannot help themselves, shall suffer for these faithless men. Nor can we have confidence in Diemer's faithfulness (commissioner in this matter with Do. Dorsius), for we know and some members of our congregation have seen in a letter, written to Reiff in Holland,²⁸ that Diemer and six others with him are just as much to blame for the loss and deception as Reiff, of which the Reverend Classis has already been informed. Who then can imagine that one will go against the other? May God forgive him whose fault it is that Diemer received this commission. In the meantime we must see that Reiff trades with and gets interest from this money, while the poor congregations might have been partly helped with it. This grieves us very much. Yet we hope that in course of time there will be an end of this. If it had been deemed expedient to entrust this case to our minister alone, we believe, we would already have seen a different outcome.

The Very Reverend Classis, however, will have obtained a clear insight into the condition and circumstances of all of our churches in Pennsylvania from the truthful reports of the years 1739 and 1740, all of which were received by the Reverend Classis. The zealous, devout and solicitous Church Fathers will surely show their holy interest in our poor church of Christ, in their true fellow-believers, in our pure doctrine and in our faithful pastor, for which we herewith humbly pray, for Jesus' sake, so that the days of our sadness may be shortened as much as possible and simple souls may be kept from falling into folly.

In such undoubted hope to the kind and loving God and with the heartfelt wish and prayer for his heavenly blessing upon the Very Reverend Classis, all our Church Fathers, your persons, all your families and holy service, we commend ourselves to your fatherly care.

We are and remain,
Very Reverend Classis,

²⁸ For this letter written to Reiff while in Holland by seven members of the Philadelphia church, see Boehm's letter of October 28, 1734, especially JOURNAL, Vol. VII, p. 128 f.

Your submissive fellow-members and children in the Lord,

Philadelphia,	{	John Michael Diel, elder.
January 25, 1741.		Valentin Beyer, elder.
		Rudolf Wielecken, elder.
Of the High German		John Henry Klemmer, elder.
Reformed Congregation		(his H I K mark)
in Philadelphia.		Jacob Haag, deacon.
		John Ludwig Seipel, deacon.

The above was sent to us by our brethren in Philadelphia and we have heard it read distinctly. Accordingly our brethren's words are in all things likewise our own and we attest and sign the same with them, according to our duty, with our own hands:

Of the congregation	{	Jacob Arnet, elder.
at Schip Bach,		Ulrich Steffen, elder.
February 1741.		Andrew Oberbeck, elder.
		(his A. O. mark)
		Henry Wuehrmann, deacon.
Of the congregation at	{	Willem de Wees, elder.
Weitmarge, March 1741.		Philip Scherrer, deacon.
		John Druckdenhengst, elder.
Of the Reformed congregation	{	John Dunkel, elder.
at Falckner Schwam,		Frederick Reymer, elder.
March 1741.		his
		Jacob × Krausen, elder.
		mark
		John Dieter Bucher, deacon.
		Adam Raeder, deacon.
Of the Reformed congregation	{	John George Peruh,
at Dolpihacken,		Martin Schel,
March 3, 1741.		John Fohrer.

We, the undersigned, having heard that Do. Dorsius and Jacob Diemer had been given power of attorney concerning

the collection-money, received by Jacob Reiff and Do. Weis in Holland for the Pennsylvania churches, in order to obtain the same by the laws of this country, and being unable to notice any progress in this case, went to Mr. Dorsius and asked him how this case stood. His Reverence answered among other things, that he could not do anything in this affair, the Governor had it in his hand. Then we went to the Governor and asked him whether he had the affair in hand, whereupon the Governor answered that he knew nothing of it, that it might possibly be in the hands of the Secretary. Then we went to the Secretary, Mr. Pitters [Peters],²⁹ and asked him whether he had the case concerning said money in hand. He answered in the affirmative and immediately read the case to us. From it we saw that the case should justly have had a better representative. When we asked the reasons why there was no progress, he said that it had not yet been handed to an attorney. And thus the case stands yet to-day, as far as we know, which we hereby attest.

I testify to everything stated above,

Wendel Brechbiehl, former church elder.

I testify to that which Mr. Dorsius said.

Valentin Beyer, active elder.

I testify to that which Mr. Dorsius said.

Jacob Walter, deacon.

I testify to everything stated above.

Jacob Haag, active elder.

This is enclosed by us, whose names are signed above, so that the Reverend Classis of Amsterdam may see what is done here with the collection-money. This was written in March 1741.

[TO BE CONTINUED]

²⁹ This was the Rev. Richard Peters, who came to Pennsylvania in 1735. From 1743-1762 he was clerk of the Provincial Council. From 1762-1773 he was rector of Christ's (Episcopal) Church, Philadelphia.

HISTORY OF THE PRESBYTERY OF NEW BRUNSWICK.

BY THE REV. GEORGE H. INGRAM, STATED CLERK OF THE
PRESBYTERY OF NEW BRUNSWICK (THE PRESBY-
TERIAN CHURCH IN THE U. S. A.)

PART VI.¹

MINUTES OF THE YEAR 1743.²

At a Meeting of thr Presbytery at New Brunswick pro re nata, April y^a. 6th. 1743. Ubi post preces Sederunt, Minist^{ra} Mr Gilbert Tennent, M^r W^m. Tennent Jun^r. M^r Richard Treat M^r. Eleaz^r. Wales, M^r James Campbel, M^r. Sam^l. Finly, M^r. Sam^l. Sackett M^r Will^m. Robinson, M^r. James M^cCray.— Elders, Dav. Chambers, Jn^o. Craig.

M^r. Gilbert Tennent Mod^r. M^r Robinson Clerk.

Memorandum. The Special occasion of the present meeting of the Pr^y. is an application made to Some of our members, Some time past, from a Society in Milford in NEngland, by their commissioners, desiring the Pr^y. to receive them under their care & also to take M^r Jacob Johnson a Candidate for the Ministry then preaching to them under Tryals in order to ordination to the Gospel Ministry among them & accordingly s^d members did Send to M^r Jacob Johnson as pieces of tryals that he prepare a Sermon upon Rom. 8.14. & an Exegesis in latin upon this question, an Regimen Ecclesiae Presbyteriale Sit Scripturae & rationi congruum, to be delivered in to the Pr^y. at this time to sit upon the s^d occasion.

¹ For Part I, see JOURNAL, Vol. VI, No. 6, pp. 212-233; for Part II, see JOURNAL, Vol. VI, No. 8, pp. 325-347; for Part III, see JOURNAL, Vol. VII, No. 3, pp. 142-154; for Part IV, see JOURNAL, Vol. VII, No. 4, pp. 161-174; for Part V, see JOURNAL, Vol. VII, No. 5, pp. 222-230.

² *Original Ms. Minutes of the Presbytery of New Brunswick*, Vol. I, pp. 45-59.

Now the Pr^y being met pursuant to the forementioned occasion & appointment, M^r Jacob Johnson, together with M^r Benjamin Fenn & M^r George Clerk Commissioners from the afores^d Society In Milford appeared & moved the Pr^y to proceed in their affair as before mentioned. The Pr^y do agree to take the matter under Consideration & in order to proceed in the best & clearest manner they can resolve to inquire in the first place whether s^d Society be a regular Society capable to be received under their Care & direction or no, & after proper enquiry & consideration of the affair as far & as fully as at present they are able, The Pr^y doth judge that althô they cant presbyterially judge & determine anything as touching the original Reasons & grounds of their Separation from the established Congregation of that town, not having Sufficient evidences to proceed upon in y^e matter nor does the Pr^y think that matter immediately to lay before them. Yet In as much as the Pr^y finds upon the verbal relation of the afores^d Commissioners confirmed by Several papers containing the narrative of their proceedings, that Said Society is a now a Separated body of the Presbyterian denomination, constitute agreeable to & under protection of y^e laws of that Collony & no objections against the present proceedings of the new Erected Society being offered to the Pr^y by the old Congregation, althô their design was fully known to them; the Pr^y therefore cant see any just reason to reject the motion & request made to them by the s^d N Erected Society of Milford do unanimously agree to take s^d Society under their Care & Government & do the best they can for them towards their settlement with a Minister & so they are prepared to take the tryals of M^r Jacob Johnson in order to Judge of his qualifications for the Sacred office of the Ministry among them to which s^d Society have given him a Call & which he hath signified his acceptance of as by a written Testimony appears.

The Pr^y y^fore entred upon the tryals of M^r Johnson & heard him Read his English discourse upon Rom. 8.14 a text before given him for the purpose, as also his exegesis upon the question before mentioned viz^t an Regimen Ecclesiae

Presbyteriale Sit Scripturae & rationi Congruum, which took up all the time of that Session & therefore the Pr^y adjourned to 3 oth Clock P.M. Concluded with prayer.

3 oth Clock P.M. P.P. Sederunt qui Supra, ordered the minutes of the last Sederunt be read.

The Pr^y proceeded to further Tryals of Mr Johnson by Ex-tempore Questions in divinity as well as divers questions in Relation to his Sermon in order to be Satisfied about his qualifications for the Gospel ministry as well in point of knowledge & soundness in the faith as of his gracious Experiences. all which took up the time so that the Pr^y could not fully determine what they could further do in reference to Mr Johnsons ordination to s^d Society.

Adjourned to 8 oth Clock tomorrow Morning. Concluded with Prayer

7th day at 8 oth Clock A.M. P.P. Sederunt qui Supra. Ordered the minutes of the last Sederunt be read.

The affair in relation to the New Erected Presbyterial Society of Milford & of Mr Johnsons ordination to them Reassumed & the Pr^y proceeded to discourse upon it & to consider what they could do in it, and Serious Weighing the whole affair & reasoning much upon it, came unanimously into the following judgment. viz^t

1. That the s^d New Erected Presbyterial Society of Milford applying to the Pr^y for the ordination of Mr Johnson to them as their minister is to be deemed as a Society capable to Call & receive a minister for themselves.

2. Yet Nevertheless the Pr^y cant but be grieved for the breach thereby made in the church & town of Milford & heartily wish that it might upon Scripture & Christian terms be happily made up

3. Therefore the Pr^y cant but Recommend to the NErected Society to use Some further means in order to Seek a desirable agreement with the old Society again & particularly to move to the old Society to joyn in Calling a Council of Ministers & Elders from Some distant places that are not interested in the affair, to hear & determine the grounds of the difference in that place, & therefore the Pr^y does not

Incline to proceed any further with the N-Society as to the ordination of Mr Johnson until Some further Steps Has been complied with or attempted in order to accomodation in a Scriptural way.

4. Yet Nevertheless if the means afsd or others made by the N-Erected Society in order to accomodation shall be frustrated, that then The New Erected Society in Milford be allowed & Encouraged to prosecute their privildge allowed them by law to proceed & Call a Minister to Settle with them & in the meanwhile to have Such Supplies from Settled Ministers & approved Candidates to preach to them as they can obtain—And that then this Pr^y will hereafter look upon it their duty upon further application to do all they can toward their happy Settlement.

And do further desire & appoint Mr Treat one of their members as Soon as may be to take a journey to Milford, further to be informed in the State of the Religious affairs of that place, to endeavor to accomodate things & report to the Pr^y his proceedings therein that they may know better how to act upon further application if the case so Require.

Concluded with Prayer.

Philadelphia May 26th. 1743. the Pr^y Met according to appointment A.M. Ubi post preces Sederunt.

Ministers. M^{em}.

Elders

Gilbert Tennent
William Tennent Jun^r.
Richard Treat
Eleazar Wales
John Rowland
James McCray
James Campbel
Sam^{el}. Finly

David Ray
Nathan^l Brittin
David Chambers

Ministers Absent Mr Will^m Tennent Sen^r. Mr Will^m Robinson
Mr Sam^l Sackett, Mr David Youngs

Mr Richard Treat Chosen Moder. Mr Sam^{el} Finly Clerk.

The Minutes of the last Pr^y forgot.— A Motion being made by the Pr^y of New Castle for the Removal of Mr Dean from this Pr^y to them in order to his Receiving a Call to a Settle-

ment within their bounds, the Consideration of it is deferred until another Sederunt. Adjourned to 3 o'clock P. M. Concluded with Prayer.

3 o'clock P.M. P.P. Sederunt qui Supra. Ordered that the minutes of the last Sederunt be read. Three Several Calls being presented to the Pr^y for M^r Dean. viz^t one from the forks of Delaware another from the forks of Brandewyne & another from Cape May, the Pr^y proceeded to inquire what was his mind concerning them. But he being not Clear as yet what to do has taken them under Consideration until our next meeting.

A Call from Amboy & Stratten Island was brought into the Pr^y & presented to M^r McKnight which he took under Consideration until our next. Two Supplications one from the forks of Neshameneh the other from Newtown for M^r Beatty to Supply them was brought in.

a Supplication from Deerfield also for Supplies.

A Supplication In behalf of the Congregation of Philad^a. was made to the Pr^y desiring a minister might be appointed to assist in drawing up a Call for the Rev^d M^r Gilbert Tennent, which was granted.

A Supplication likewise from Shrewsbury petitioning for the 3^d or 4th part of M^r William Tennents Labours.

A Call from Charlestown & N Providence for the Settlement & Instalment of M^r Rowland; Another from Hopewel & Maidenhead petitioning for his Supplying them, in order to his coming to them as their Minister, were brought into the Pr^y & being presented to M^r Rowland he desired Some time to consider of them

Adjourned to tomorrow at 3 o'clock P.M. Concluded with Prayer.

27th day at 3 o'clock P.M. P.P. Sederunt qui Supra. Ordered y^t the Minutes of the last Sederunt be read. Ordered that M^r Beatty Supply Neshameneh one half of his time until next Pr^y & Newtown & Maidenhead the other equally between them. Ordered that M^r Dean supply the forks of Delaware unto our next and also Paqua as much as he can. Ordered y^t M^r Rowland Supply Charlestown & N Providence until our

next & Maidenhead as he can: he not being clear as yet to accept either of their Calls.

A Call from the Congregaion of Philad^a was brought into the Pr^y to be presented to the Rev. M^r Gilbert Tennent, that he might take the pastoral charge of them: The Pr^y Considering y^t M^r Tennent at present bears the Relai^on of a Pastor to the Congregaion of N-Brunswick, cannot proceed to offer him s^d Call from Philad^a without Giving previous notice to s^d Congregation of N Brunswick and therefore do deferr the further Consideraion of s^d affair until our next meeting, in the meantime order that the Congregation of N Brunswick be notified of the procedure of the Congregation of Philad^a before our next by Sending this minute to them that so they may be prepared to offer what they have to object at that time. Also the Pr^y doth desire the assistance of the Pr^y of N Castle in this affair & do further appoint the time of our meeting to Consider & judge of this Case to be the Second Wednesday of August next at 9 oth Clock A.M. at N Brunswick. In the mean time at the Request of the Congregation of Philad^a the Pr^y appoint M^r Tennent to Supply them before our next the Space of a month excluding the next Sabbath.

Ordered that M^r McKnight Supply the Congregaion of N. Brunswick The one half of his time during M^r Tennents absence from it and the Remainder of his time as follows, viz^t the next Sabbath at Woodbury, the next following Sabbath at Cohansie, the Rest at Amboy & Stratten Island, Except two Sabbaths at Cranberry & one at Allenstown before our next. In Consideration of a Supplication from Shrewsbury afore-mentiond the Pr^y appoint that M^r Will^m. Tennent Jun^r Supply there as much as he can.

Adjourned till the 2nd wednesday of August next at 9 o'th Clock A.M.

Concluded with Prayer.

At a Meeting of the Presbytery of N Brunswick at N Brunswick Aug^t 10, 1743, at 9 o'th Clock A.M. According to appointment, ubi post preces Sederunt. Ministers. Messieurs

Gilbert Tennent, Richard Treat, Eleazar Wales, James McCray, James Campbel, Sam^{al} Finly.—Elders James M^cCay (or M^cCray) Nathanael Brittin & William Jones.—Correspondents from the Pr^y of N York, Mess^{rs}. Jonathan Dickinson, Ebenezer Pemberton Joseph Lamb, Aaron Burr. Correspondents from N Castle Pr^y. Mess^{rs}. Sam^{al}. Blair & Charles Tennent.

Members of the Pr^y. Abs^t. Mess^{rs}. Will^m Tennent, Sen^r. W^m. Tennent, Ju^r. John Rowland, Sam^{al} Sackett, David Youngs Will^m Robinson.

M^r Treat Moderator M^r Finly Clerk.

M^r Treat opened the Pr^y by a Sermon upon 2 Cor. 5.20.

Ordered that the Minutes of the last Presb^y be read.

A Supplication was brought into the Pr^y from a Congregation in the bounds of N Castle Pr^y for the Removal of M^r Campbel into their bounds, he Signifying his inclination thereto, it was Granted.

A Supplication from the Congregations of Hopewell & Maidenhead for liberty to Call any faithful Minister where they can find him being presented to the Pr^y, their request was granted, & M^r Gilbert Tennent was appointed to write a letter to s^d Congregations in the name of the Pr^y to Signify the Same to them.

M^r Will^m Tennent's Sen^r & Jun^r. their absence upon & account of proper Reasons Sent, excused, also M^r Rowlands.

The Call from the Congregation of Philad^a for the Removal of M^r Tennent to them was brought into the Pr^y & Read, together with their Reasons to Inforce it, but because Some of their Reasons were unknown to the commissioners for the Congregation of N Brunswick s^d Commissioners Some time might be allowed to make their Reply to them, which was Granted till tomorrow at 2 oth Clock P.M. Adjourned till to Morrow at 9 o'th Clock A.M. Concluded with Prayer.

11th. day at 9 o'th Clock A.M. P.P. Sederunt qui Supra, together with M^r W. Tennent Jun^r & John Henderson his Elder. Ordered the Minutes of the last Sederunt be read.

A Call from the N Erected Presbyterian Society In Milford In N England for the Removal of M^r Richard Treat to them

was brought into the Pr^y. & Read together with their Reasons to Support & inforce the Same: the Commissioners from Abington Congregation (to whom M^r Treat Stands Related as their Minister) offered to the Pr^y. Some papers containing their Reasons against his Removal & both Sides having offered all they thought proper & needful in the affair, the presb^y. proceed to consider & discourse upon the Affair In order to Judgment, but the time being far passed, the Pr^y. defer the determination of this affair to the next Sederunt. Adjourned till 2 o'clock P.M. Concluded with Prayer.

2 o'clock P.M. P.P. Sederunt qui Supra. Ordered that the Minutes of the last Sederunt be read.

The Affair of M^r Treat's Removal to Milford Reassured, & the Pr^y. having distinctly heard the Reasons Alledged by our Brethren at Milford for m^r Treat's Removal to them, cannot but be most Sensibly affected with the Representation of their Circumstances & would gladly do anything in our power to Assist them in their present difficulties, & promote the Interests of Christ's Kingdom Among them. But on the other hand when we also Consider the Circumstances of the Congregation at Abigton & Some places adjacent & their greatest danger of their utter dissolution & deprivation of the Settled enjoyment of Gospel Ordinances among them if M^r Treat should be removed from them. Observing also that M^r Treat himself cannot See his way Clear to leave his present Charge under Such dark & threatening Circumstances, & we cannot but hope that Some other person may be procured that will in all Respects Serve their Interests as well as M^r Treat. We Cannot but Conclude that the Interests of Religion do loudly Call for M^r Treat's Continuance in the Exercise of his Ministry where he is now Settled.

We would nevertheless do anything in our power to Encourage the good people of Milford in the ways of the Lord & promote the progress of vital Piety among them, and do assure them that It is not thrô any disregard to them or the interests of our blessed Lord among them but by being constrained from a plain sense of duty that occasions our denying their request.

The affair of Mr Tennents Removal to Philad^a Reassumed. The Pr^y proceeded to hear again the Reasons of the Philad^a Commissioners to Support their Call & the Reasons of the N Brunswick Commissioners for his Continuance with them, also Mr Tennents own declaration Respecting s^d Affair, they adjourned the further Consideration of it till another Sederunt. Adjourned till 8 oth Clock to morrow Morning Concluded with Prayer.

12th. day at 8 oth Clock A M. P.P. Sederunt qui Supra.

Ordered the minutes of the last Sederunt be read. The affair of Mr Tennent Removal to Philad^a Reassumed The Pr^y after Considerable Consultation & Reasoning upon it Resolved to put it to the vote whether M^r Tennent Should be dissolved from his Pastoral Relation to the Congregation of N Brunswick & Remove to Philad^a or not, & Considering the dangerous & difficult Situation of the Congregation of Philad^a, the paucity of Candidates for vz^t place & M^r Tennents own peremptory Request for a dissolution of his pastoral Relation to N Brunswick Congregation, with several Reasons for his judging it his duty to insist upon being loosed from them. Upon these & other Considerations the Pr^y apprehend that his usefulness in this place is in all probability in Great measure over & that there is a prospect of his being more Serviceable to the Interests of Religion in Philad^a than at N Brunswick & therefore the vote in Relation to his Removal was Carried in the affirmative.

Adjourned til 2 oth Clock P.M. Concluded with Prayer

2 oth Clock P.M. P.P. Sederunt qui Supra. Ordered the minutes of the last Sederunt be read.

There was brought in & laid before the Pr^y Several Pressing invitations for the Labours of M^r Finly, as from Nottingham & Octorara in the bounds of NCastle Pr^y from Milford & N Haven in N England, from Cohansie within our own bounds desiring M^r Finly may be appointed by the Pr^y to Settle with them as their minister, having Sometime before given him a Call for that purpose. The Pr^y after weighing the affair in Relation to all these aforementioned people & their particular circumstances, do appoint M^r Finly first to go to N England

to Supply the Presbyterial Society of Milford, with allowance that he also preach In other places thereabouts, where providence may open a door for him, for Some weeks, as he Shall See convenient. Upon this account the Pr^y can't undertake to determine the affair of M^r Finly Settlement at Cohansie but Incline rather that himself Should determine it.

Also the Pr^y doth appoint that M^r Finly Supply N Brunswick & Maidenhenhead on his Return one Sabbath each & then to Supply Octorara or Notingham or Elsewhere in the bounds of N Castle Pr^y & that he have liberty to Joyn as a member of that Pr^y if he See Cause. Agreed also that the Sacrament of the Lords Supper be administered at Greenwich in Cohansie, which M^r Charles Tennent & M^r Campbel undertake to do on the last Sabbath of Septembr next.

M^r Dean having Signified by a letter that he was not yet prepared to to accept of any of the Calls presented to him & that he was willing to Supply as before, the Presb^y do appoint him to Supply the places within our bounds he was formerly appointed, & the time that was appointed him to Supply between the forks of Brandywine & Paqua they appoint him to Supply at Teheken & Bethlehem.

A Call from Neshamineh was brought into the Pr^y & presented to Mr. Beatty & also another to M^r McKnight from Crosswicks & Cranberry which Calls both Candidates took under Consideration till our next. Ordered that M^r McKnight Supply Crosswicks & Stratten Island alternately together with Brunswick in M^r Tennents absence until our next Meeting, one Sabbath Excepted, wherein he is to be at Bensalem.

Adjourned until the Second Wednesday of October next at 10 oth Clock A.M. & then to meet at Abington Concluded with Prayer

At a Presbytery held at Abington Octob^r 12, 1743. Ubi post preces Sederunt Ministers Messieurs Will^m Tennent Sen^r. Gilbert Tennent John Rowland Sam^l Sackett David Youngs Rich^d Treat & James Campbel. Elders Hugh Hamilton Richard Smith Cornelis Wynkoop.

Ministers abs^t Messieurs Will^m Robinson. W^m Tennent Jun^r James McCray & Sam^l Finly.

M^r Rowland opened the Pr^y by a Sermon upon Joh. 3 29.

M^r Treat Mod^r. M^r Rowland Clerk.

Ordered that the Minutes of the last Pr^y be Read.

The Reasons given for M^r Youngs absence the two last Sessions now sustained. M^r Campbel is willing to Continue within the bounds & to be a member of this Pr^y a year more to make a further Tryal In Tehicken & at Bethlehem. M^r McKnight being Enquired of whether he was prepared to give an answer to the Call from Cranbury, Crosswicks & Allens Town which he has under Consideraion, he desired Some further Time of Consideraion, not being yet Clear what to do, which was granted.

Adjourned till to morrow at 11 oth Clock. A.M. Concluded with Prayer.

13th day 11 o'th Clock A.M. P.P. the Pr^y met according to adjournment & Sederunt qui Supra.

Ordered that the Minutes of the last Sederunt be Read.

M^r Dean dismissed all the Calls he had under Consideraion not being Clear to accept of any of them. & the People of Greenwich in Conhansie Supplicating for his labours, he is ordered to Supply them till our next, which he readily complies with.

M^r Beatty being enquired at concerning the Call of the Congregation of Neshamineh which he has under Consideraion since our last, he declared his acceptance of it, whereupon the pr^y proceeded to prepare the way to his ordination to s^d People, & for his Preparatory tryals do appoint him to form a popular Sermon upon Gal. 4.4. and that he make an Exegesis upon that question viz^t an lex moralis Sit Sub Evangelio regula Christianis, to be delivered at Philad^a the first tuesday in December next before M^r Gilbert Tennent, M^r Treat, M^r Rowland & M^r Campbel., whom the Pr^y do now appoint their Committee for that affair & after that as they Shall see Clearness to proceed to ordination. M^r Gilbert Tennent is appointed to preside in the whole affair, & in the meanwhile M^r Beatty is ordered to Supply Neshamineh & Newtown alternately.

The Installment of M^r Sackett at Bedford mentioned in our Minutes & Appointed to be performed by M^r Will^m Tennent

being for Some necessary Reasons prevented hitherto, the Pr^y doth now Renew M^r Tennent's appointment to go thither & perform it as Soon as he can. Application being made to the Pr^y in behalf of the high lands for Supply, M^r Sackett is appointed to Supply them as often as he can, which he readily undertakes.

A Supplication was brought into the Pr^y from the Congregations of Hopewel & Maidenhead Desiring the Rev^d M^r James Davenport might be Encouraged to Supply them by preaching in order to a Settlement with them, the Pr^y in order to get light in the matter thought it their duty to discourse with M^r Davenport about Several things they had heard of in Some parts of his conduct in times past which they could not approve of, & was pleased to hear M^r Davenport declare his conviction of & humiliation for Something which he had been faulty in, altho there be Some others which he cant as yet See & Condemn, which the Pr^y do disprove of. Whereupon the Pr^y Cant See that the way is Clear for s^d people to give M^r Davenport a Call to Settle with them, Nevertheless hoping that as God has begun to Shew him his Mistakes, he may be pleased to go on in that way & being willing to use all Means to obtain such a desirable end, the Pr^y do permit s^d People to improve M^r Davenport to Supply them until the fourth Wednesday of Next May, to See what may be further done in the affair, Referring it to the Conjunct Presbyteries then to meet at Philad^a to approve or disprove of this our conduct & to proceed in Regard to M^r Davenport as their way Shall be made Clear to them.

A Supplication being presented to the Pr^y for M^r Campbel from Teheken & Bethlehem to Supply them alternately for this year beginning the first of August last past, the Pr^y agree to it, only desiring M^r Campbel to Supply Sometimes at the forks of delaware. Likewise M^r Beatty is ordered Sometimes to Supply at the forks.

Adjourned to the 4th wednesday In May & then to meet at Philad^a

Concluded with Prayer.

Philadelphia Decemb^r. 6. 1743 the Committee met according to appointment, ubi post preces Sederunt Messieurs Gilbert Tennent, Richard Treat & James Campbel, M^r Rowland absent. M^r Tennent Mod^r. M^r Treat Clerk.

Whereas the design of the appointment of this Committee was to take the appointed Tryals of M^r Charles Beatty in order to Clear their way to his ordination, (as in the Minutes of the last Pr^y at large appears) The Committee therefore being met according to order & having in Publick heard M^r Beatty preach his Sermon on Gala. 4.4 & in Private heard his Exegesis upon that question, an lex naturae Sit Evangelio regula Christianis in the affirmative, with such other questionary tryals as the Committee thôt proper to their Satisfaction & M^r Beatty having adopted the Westminster Confession of faith Catechisms &c Received by us as the Confession of his faith, the Committee agreed to proceed to ordination & do appoint to meet at Neshamineh On Wednesday the next week by 11 of the Clock to ordain M^r Beatty to the Gospel ministry over that people. Concluded with Prayer.

December the 14th. 1743. Then Met at Neshamineh according to appointment, M^r Gilbert Tennent M^r Richard Treat M^r James Campbel, together with M^r William Tennent Sen^r. Correspondent, when & where after publick notifying all present if they had any just objection against M^r Beatty's ordination, & after a Sermon Preached by M^r Gilbert Tennent upon Joh. 21.16. Suitable to the occasion & after M^r Beatty's Publick profession of his faith & adopting the Westminster Confession &c. the Committee proceeded by fasting prayer & Imposition of hands, before a numerous Assembly to ordain M^r Charles Beatty to the Sacred Ministry of the Gospel & Special oversight of s^d Congregation. Concluded with Prayer & the Blessing.

[TO BE CONTINUED]

**SOME HITHERTO UNPUBLISHED LETTERS OF
PROF. ARCHIBALD ALEXANDER, D.D.**

I. LETTER TO REV. JONATHAN FREEMAN, D.D.¹

Princeton, March 4, 1819.

DEAR SIR:

Yours of the 25th ult. came to hand within a few days. I am much pleased to learn, that you have been so successful in organizing a missionary society for your part of the state. I will do all in my power to promote the object, and would be glad to have it in my power immediately to send you a missionary, but at present, we have but few licensed students in the Seminary, and these have their plans already fixed. I have presented the object to them all, but do not find any one disposed

¹ The autograph manuscript of this letter was found in the Historical Collection of the Synod of New Jersey, deposited in the Library of the Princeton Theological Seminary. It fills two and a half pages of a double sheet of paper, somewhat mutilated in the unused portions.

The address on the back is as follows:

The Rev^d
Jonathan Freeman,
Bridgetown,
Cumb^d Cty,
N. J.

The postmark is Princeton, N. J., Mar. 4.

It is endorsed, in an unknown hand, as follows:

Rev. A. Alexander
Princeton. March 4, 1819.
Cannot send a mis-
sionary at present nor
a teacher.
Difficulties of pub-
lishing a periodical.

It was placed in the Synod's Collection by the late Dr. Allen H. Brown, as appears from his stamp on the back of the folded sheet:

From
Allen H. Brown,
Camden, N. J.

For some particulars concerning the recipient, see JOURNAL, Vol. vii, pp. 155-157.—Ed.

to itinerate in West Jersey. We have however a number who expect to be licensed in the course of the year, and perhaps, among these some one may be found to engage in the work; but this prospect ought not to prevent your exertions to obtain a supply from another quarter.

It will not be in our power to send you a teacher such as you describe. There are no young men in this place, capable of teaching the classics, who are not engaged in pursuing their own education, either in the college or seminary: but if such an one as you want should offer, I will endeavor to direct him your way.

In regard to the 'Periodical work' which you have in contemplation, I do not wish to say anything by way of discouragement, as I wish good to be done in every lawful and practicable way; but I do not know any enterprise attended with more serious difficulties than conducting a periodical work. The event will be that, after a few numbers, the whole burden will fall upon the principal editor. If you have leisure and inclination to engage in the business, on these principles, I would say, *go on*; undoubtedly much might be effected by such a publication well conducted; but as to assistance from us, it is really almost out of the question. Our duties occupy our time to a degree that you can hardly conceive of, unless you experienced it for a while. A recitation or lecture every day—sixty compositions to hear and correct every month—as many speeches—advice to some one or other almost every day; sometimes too on difficult and important subjects, etc., etc. But if we should have it in our power to cast in a mite to your undertaking, we are much disposed to yield assistance; but you must not calculate at all upon our aid.

Yours sincerely,

Rev. Jonⁿ. Freeman.

A. ALEXANDER.

II. LETTER TO MRS. PHEBE ROBINSON, OF MORRISTOWN, N. J.²

MRS. PHEBE ROBINSON

Princeton, Feb. 16, 1846.

Dear Madam,

Your favour, inclosing \$20 to be applied to the aid of some needy student in the Seminary, came to hand this morning. Every

²This letter has been found, among some of the unpublished documents of Prof. Alexander, in the Princeton Theological Seminary Library. It fills two pages of a double sheet of note paper. The post-mark reads: Princeton, N. J. Feb. 17. It was addressed as follows:

M^{rs}. Phebe Robinson
Morristown
N. J.

The document is interesting as throwing light upon the way in which some of the scholarship funds of the Seminary were secured.—Ed.

contribution to assist our indigent young men, who are struggling through many difficulties, to enter the ministry, affords me much more gratification than would a donation of the same value to myself. I have been so long accustomed to exercise a provident care for such, that it has grown into a habit, and I am sincerely thankful for every dollar contributed to this object. And I would inform you, that there is now in the Seminary a very talented young man for whom no adequate provision has been made. I had promised to aid him but did not know, until I received your letter, where the means were to come from.

It is our custom to report to the Directors of the Seminary all sums received for the students and the names of the donors, unless forbidden. This course will be pursued in regard to your donation.

I sincerely join you in praying that this fountain of divine truth may never be poisoned or adulterated with error. My time of service, which is going on 34 years, must be nearly ended; and I bless God for the continual favour which He has manifested to the institution; and I entertain a strong confidence that this Seminary will continue to teach the pure doctrines of the grace of God to the end of the world. It can hardly become corrupt in doctrine as long as the General Assembly continues sound in the faith.

I take the liberty of sending you one of the catalogues of the students for the current year, and also a tract written by myself, to promote contributions to foreign missions.

I am very truly

Your Obt. St.

A. ALEXANDER.

III. A CIRCULAR LETTER.*

Princeton May 21, 1850.

DEAR SIR,

Believing that you feel an interest in the prosperity of the Theological Seminary at this place, I would respectfully request your attention to its wants.

It is now exactly thirty eight years since the General Assembly of the Presbyterian Church determined to found a Theological Seminary, and fixed on Princeton as the situation promising most advantages for the success of this important object. No large or permanent funds were provided; but their dependence, under God, was on the liberality

* A copy of this circular letter has been in the possession of the Princeton Theological Seminary Library for some years. There is no hint upon the manuscript concerning the addressee.—ED.

of the Presbyterian Church. And although many difficulties have been experienced in supporting the institution; yet Providence has manifestly smiled on the enterprise. A large number of young men have been here trained for the work of the ministry. The matriculation book of the Seminary contains nearly two thousand names of students who have here commenced the study of theology. By these a large number of our most important churches are now supplied with pastors; and many have gone into the field of foreign missions: while at least a tithe of the whole number have been called away from all earthly cares and labours, to receive their reward.

The impression, I find, is common among our churches, that this Seminary is fully endowed, and not in need of additional funds. Had it not been by the losses sustained by the depreciation of almost every species of stocks, a few years since, this, probably, would now be the case; but the fact is—and it should be known to the churches—that the present income is altogether insufficient to meet the current expenses of the Seminary. Moreover, in the erection of a refectory—a very necessary building—a considerable debt has been contracted; and in a short time, a new roof and other repairs will be absolutely necessary to the main edifice. The debt now due by the Trustees is above five thousands dollars, and during the year, just ended, there was [were] not in hand funds sufficient to pay the interest on this debt, and to defray the incidental expenses of the institution. In a denomination possessing so much wealth as the Presbyterian, such a state of things ought not to exist.

It does not appertain to the office of a professor to solicit funds; but at a late meeting both of the Directors and [of] the Trustees of the Seminary, this subject was brought before them, when they appointed a joint committee to devise means for relieving the institution from embarrassment; and for providing funds sufficient for its necessary expenses. It did not seem expedient to this committee to appoint an agent to collect funds, or to make a general application to the churches; but they judged that a circular, addressed to the friends of the institution, would be likely to answer the purpose, and they earnestly requested that this circular should go out in my name.

My connexion with the Seminary, with which I have been identified from its origin, cannot be long. In the common course of nature my time of service must soon expire, so that my personal interest in the success of the measure is small; but I am free to confess that it is amongst the wishes nearest my heart to see the institution established on a firm foundation and in a flourishing condition before I leave it.

It is probable that you have already given liberally to the funds of the Seminary: I venture to say that you do not regret what you have done in time past. But I would not be importunate. "The Lord loveth a cheerful giver." An answer to this letter is not expected by

the writer; but it is respectfully requested that whatever sum you may be disposed to contribute be transmitted to James S. Green, Esq., of this place, by whom it will be duly acknowledged and reported to the Trustees of the institution.

I am very respectfully

your etc., etc.,

A. ALEXANDER

NOTES.

THE KREFELD SOCIETY.¹

In response to an invitation to take part in the celebration of Founder's Week in October, 1908, as representatives of the First Settlers of Germantown, a number of gentlemen met on the evening of October 3rd, and arrangements were made to participate in the celebration of the coming week.

The sentiment appeared unanimous that the time was an opportune one for founding a Society for honoring the lives and deeds of the First Settlers of Germantown, and for securing and preserving information concerning them and their descendants, as well as for social enjoyment among the members, and the Krefeld Society was the outcome of that meeting.

The Society was organized and a Constitution and By-laws adopted, and eligibility was confined to:—

Any male persons over twenty-one years of age, of good character, who are lineally descended from one or more of the following:

Lenart Arets,
Johannes Bleikers,
Peter Keurlis,
Thones Kunders,
Jan Lensen,
Jan Lucken,
Abraham Op den Graeff,

Dirck Op den Graeff,
Herman Op den Graeff,
Francis Daniel Pastorius,
Jan Seimens,
Willem Streypers,
Abraham Tunes,
Reynier Tyson,

the original heads of families who settled Germantown. The number of members at any one time shall not exceed three hundred.

Since the founding of Germantown, the first permanent settlement made by German subjects, in North America, on October 25th, 1683, the number of descendants of those people has reached thousands, many of whom occupy the highest positions in the social as well as the busi-

¹ Reprinted from a circular of information issued by the Society.

ness world, and owe their success to the sterling character and exemplary lives of their Germantown ancestors.

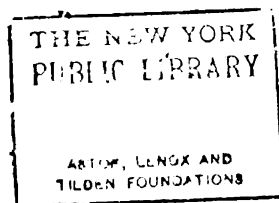
The Annual Meeting of the Society is held on the 6th day of October, in each year, the day on which the Good Ship Concord came to her dock in the Delaware River in 1683, bringing thirteen heads of families who on the 25th of the month founded Germantown under the leadership of Francis Daniel Pastorius.

All correspondence should be addressed to the secretary from whom further information and application blanks may be obtained.

J. E. BURNETT BUCKENHAM, M.D.,

Secretary,

Chestnut Hill, Phila., Pa.



DE NAAKT ONTDEKTE
ENTHUSIASTERY,
GEEST-DRYVERY,

EN BEDORVENE

M Y S T I K E R Y

DER ZO GENAAMDE

H E R R N H U T H E R S,
UIT HUN
HOOGDUITSCH GEZANGBOEK,

EN ANDERE VAN HUNNE SCHRIFTEN
TEN KLAARSTEN TEN TOON GESTELT,
EN HUNNE

OVEREENSTEMMINGE

Met de bedorvene MYSTIKEN en GEESTDRYVERS, in
Duitschland, en de BEVERS in Engeland,

OP 'T DUIDELYKSTE AANGEWEZEN.

Strekende tot herhaalde Getrouwe Waarschouwinge tegen die Lieden,
en ter volkomene verdediginge

VAN DEN

HERDERLYKEN EN VADERLYKEN BRIEF,

DES EERW: AMSTELDAMSCHEN

K E R K E N - R A A D S,

Tegen de trouwloze beschuldigingen van zeker Naamloos Geschrift, hier
achterby gevoegt. Op ernstelyk verzoek en uit last des Eerw. Kerkenraats,
en uit liefde tot de waarheit, die naar de Godtzaligheid is,

IN 'T LICHT GEGEVEN

DOOR

GERARDUS KULENKAMP.

Predikant te AMSTELDAM.



Te A M S T E L D A M,

By ADRIAAN WOR, en de Erve G. ONDER DE LINDEN,

M D C C X X X I X.

FACSIMILE OF TITLE PAGE OF MR. KULENKAMP'S BOOK.

JOURNAL
OF THE
Presbyterian Historical Society

VOL. VII.

DECEMBER, 1914.

No. 8.

LETTERS AND REPORTS OF THE REV. JOHN PHILIP
BOEHM.

TRANSLATED AND EDITED BY PROF. WILLIAM J. HINKE, PH.D., D.D.

PART VI.* LETTERS AND REPORTS OF THE YEAR 1741.

[I. DEFENSE OF MR. BOEHM SUBMITTED TO THE CLASSIS OF AMSTERDAM,
JULY 25, 1741.¹]

VERY REVEREND, VERY LEARNED AND DEVOUT GENTLEMEN,
DEPUTIES OF THE CLASSIS OF AMSTERDAM.

The following letters, sent to me by your Reverences, were received by me, namely:

1. A letter written by the reverend gentlemen, Messrs. John Plantinus and Bogarten, Deputies of the Classis in 1739,² in which it is stated that the Reverend Classis has learned of our lamentable condition, from others as well as

* For Part I, see JOURNAL, Vol. VI, pp. 295-324; Part II, JOURNAL, Vol. VII, pp. 24-60; Part III, JOURNAL, Vol. VII, pp. 113-141; Part IV, JOURNAL, Vol. VII, pp. 274-304; Part V, JOURNAL, Vol. VII, pp. 305-333.

¹ The original of this letter in German is in the Classical Archives at Amsterdam, *Pennsylvania Portfolio*, No. 14.

² A copy of this letter has been preserved in the letter-book of the Amsterdam Classis, Vol. XXIX, p. 256; printed in *Eccl. Records of State of New York*, Vol. IV, p. 2733 f.

from ourselves, and that the Classis sympathizes with us and will try to help us. Moreover, the cause is given why the inclination of the Classis was withdrawn for a time, namely on account of accusations against me. Therefore the Classis desires me to produce testimony by reputable members of the congregation, in my defense.

Finally, I am admonished to watch against all kinds of sectarians and also against the Moravians. To this end the Pastoral Letter, written by the Reverend Classis, was sent to me, etc.

2. The letter of the reverend gentlemen, Messrs. John Plantinus and Tyberius Reytsma, Deputies of the Classis, dated April 1, 1740,³ from which I learn that the Reverend Classis received my submissive letter of March 13, 1739,⁴ and that my submissive reports, contained therein, had been received with high favor, and it had been regarded with pleasure that I was willing to comply with the written request of his Reverence, Do. Dorsius, in reporting to him the condition of the congregations entrusted to me. I was, moreover, admonished to continue henceforth in harmony and union with his Reverence, Mr. Dorsius, to extend the kingdom of Jesus. (For this praise I am thankful to the Reverend Classis). I was also notified that the Reverend Classis had graciously answered all my letters of 1739, and it hopes that I have received them, and that the Reverend Classis has taken to heart my miserable condition. The Reverend Classis also promises graciously to attend to my request concerning the church property, at the coming Christian Synod of North Holland of the year 1740. It would be a great loss to the congregation if it were to lose the property, but the Classis entertains good hope.

³ A copy of this letter is preserved in the letter-book of the Classis, Vol. XXIX, p. 274; printed in *Eocl. Records of State of New York*, Vol. IV, p. 2737.

⁴ Boehm's letter of March 16, 1739, with a postscript dated March 18, 1739, must be meant. See JOURNAL, Vol. VII, pp. 278-285. It is the only letter of March, 1739, which arrived in Holland.

Finally, in a postscript: "Enclosed a book of the Rev. Mr. Kulenkamp,⁵ sent at the request of the Reverend Consistory at Amsterdam for your use and for the reverend ministers in Pennsylvania. Meanwhile the Reverend Classis sends to your support in your poverty the sum of—florins, ^{6a} mentioned in the other letter, of which the draft is wanting.

3. A letter by the Rev. Mr. Tyberius Reytsma, Deputy of the Classis, dated August 3, 1740,⁶ in which was enclosed a draft to the amount of £ 46.5.3, New York currency. This sum was collected by the churches belonging to the Reverend Classis of Amsterdam, in order to cheer me. I was informed that a package with two letters, written to me in the name of the Reverend Classis, had been sent to the Rev. Mr. Boel, minister at New York, from whom I might obtain them, giving him also an order that he might receive the money for me. It was further stated that the Reverend Deputies of the Classis had received my last letters and had given them to the translator. It was also promised that a gracious answer would be given to them at the first opportune time, and that I would be informed what the Christian Synod of North Holland had transacted and resolved for the welfare and spread of our churches in Pennsylvania.

4. Another letter by the Rev. Mr. Tyberius Reytsma, Deputy of the Classis of Amsterdam, dated August 31, 1740, in which was enclosed a second draft, for use in case the first had been lost. In this letter I was assured that the letter sent by Do. Wilhelmi⁷ should be investigated, at my earnest

⁵ A copy of this rare book is in possession of the Rev. Prof. J. I. Good, D.D. The accompanying title page is now published for the first time. It was the main source from which Boehm drew his inspiration for his first book against the Moravians published in Philadelphia in 1742.

^{6a} The exact amount in florins is omitted in the original. The Acts of the Classis state that it was 309 fl.

⁶ The letters of the Classical Deputies, dated August 3, 1740, and August 31, 1740, are no longer in existence, no copies of them being in the letter-book.

⁷ For this letter of Wilhelmi, see JOURNAL, Vol. VII, p. 323f., note 24.

request. The hope was expressed that the contribution, sent by the Reverend Classis to comfort me in my burdensome service, might tend to keep me in the service of the church of Christ.

In consideration of all this I have regarded it as my duty not to fail in duly answering again and in handing in a further submissive report:

1. I return thanks unto God, the Father of all mercy, from the depth of my heart, and will not cease to praise his name, that he rules so powerfully the hearts of our devout Church Fathers and inclines them toward us poor church members. Yea, I shall continually call upon Him because He will at last permit me to see the growth of his churches here, so that his name may be glorified more and more among us to his praise and the salvation of many souls.

I have left it to all my fellow-brethren and elders (as it was required by the Reverend Classis) to defend me, * according to their conscience and in conformity with their duty, against the many harsh calumnies and untruths of malevolent people.

For the admonition of my devout Church Fathers, I return, next to God the great ruler, to you most humble thanks. I hope that you will never hear anything else said about me truthfully but that I have labored, to the best of my ability, in the work entrusted to me, and I hope, through the grace of God, to continue therein until the end. I cannot prevent slanders, but I rejoice that the Lord knoweth my heart and that he will not suffer the innocence of any of his people to be hidden.

2. It causes me the greatest pleasure that the Reverend Classis was so much pleased with my true and dutiful report concerning the condition of our churches here. But what [trouble] it has caused me here, the Reverend Classis can learn from the enclosed, marked A.^s For after I had handed in the report to his Reverence, Mr. Dorsius, and the letters were sent off, I came to his Reverence and asked him whether the

* For this enclosure see p. 373. * See pp. 327-333.

report had been sent over, his Reverence answered: No, he had it in his trunk, but he had written to the Christian Synods in regard to those things, etc. I did not like this, for I had been riding through the country about 300 miles in the severest winter season. We had some words between us. However, nothing unseemly. Among other things his Reverence remarked, the affair had been entrusted to him and he knew what to do. He had kept the report for his own safety. To which I answered: "To me it does not seem well that the light which makes clear the whole condition of our congregations to our devout Church Fathers, who manifest such a holy concern for our churches, should be seen by your Reverence only and be kept in your trunk, and not be brought to those who desire to see it; for it seems to me that the report together with your additional report should have been sent to them," etc.⁵⁴

I was, therefore, glad that I did what I did, hoping that the report in this way will come to your notice. However, the words of his Reverence (which he uttered at another occasion) caused me serious thoughts, namely, that the affair had been given over and entrusted to him by the two Christian Synods, and that no one else's letters (from whatever source they might come) would be considered, but they would be laid aside, except what he would write would be accepted, etc. I do not know whether his Reverence has later on transmitted the report in the original. That may be as it will, for I always make two copies of such important documents and have them also signed personally, so that in case of attack I am safeguarded.

In the meantime some men from Goschenhoppen came to me and asked me whether the reports had been sent away by his Reverence, Mr. Dorsius. I answered that his Reverence had told me they were still in his trunk, but his Reverence

⁵⁴ Mr. Boehm had good reason to complain, for as he had expected, at the North Holland Synod of 1740, Dorsius received all the credit and commendation for the "accurate" report he had sent over. That it was Boehm's report he failed to state.

had written, in his own words, about them to Holland. When his Reverence visited these people, as is shown in the above-mentioned enclosure marked A, they asked him also. He answered in the affirmative, whereupon these people asked, whom they should believe, Boehm said no and his Reverence said yes. Then he began immediately to scold in such terms as is stated in the enclosure and other unnecessary talk.

Now, since his Reverence has not only injured me, although I was entirely innocent and did not mean any harm, but also the respect of my devout Church Fathers, according to whose orders I received holy ordination from the Reverend ministers of New York, in your name, and was installed into the holy service, therefore I consider it unpardonable to remain silent about it, but I handed my letter, in February 1740, to the Rev. Mr. Boel, minister in New York, when I lately received my letters from him. I also handed to him the defense of my brethren, the elders then in office, enclosed herewith, marked B.⁹

But, since I am uncertain whether the letters will arrive and whether his Reverence, Mr. Dorsius, will accuse me before my devout Church Fathers, or perhaps has already done so, (for my bitterest enemies, as Diemer and the Hillegass brothers,¹⁰ are generally in his company when he comes to Philadelphia), and I can hardly believe that his Reverence is ignorant of the slanders against me, which have also been sent to Holland, I, therefore, deemed it necessary to give, very submissively, a true report how it happened and also my defense against it. In all this my devout Church Fathers can see how I must suffer, almost beyond measure. But on this account no one shall take away my courage and prevent me from working in the vineyard of the Lord, as far as it is entrusted to me, and as long as my strength permits, whereunto God may grant me grace, according to his mercy.

⁹ Enclosure B of this letter is found below, p. 374.

¹⁰ For Dr. John Jacob Diemer, see JOURNAL, Vol. VII, p. 129, note 35; for Peter and Michael Hillegas, see JOURNAL, Vol. VII, p. 56, also note 46 on same page.

If, however, his Reverence should not be satisfied, then he must bring authentic proof how I wronged him, for my joy and hope with regard to him was very great and I thought assuredly his deeds would correspond to his words, but now a great additional burden and affliction has been caused by him. For the derision that followed his words, as given in the testimonial [Enclosure A], directed both against himself and me, by men of all kinds of opinions, of whom many were present, cannot be described. However, I shall bear it with patience and leave it to my devout Church Fathers and their wise judgment.

Regarding the statement that the Reverend Classis answered graciously all my letters of the year 1739 and hopes that the answers were received by me, I may say that thus far I have seen nothing dated 1739, save the letter mentioned in the beginning (under No. 1), which had remained behind (according to the postscript of his Reverence, Mr. Reytsma) and was enclosed with these letters. Therefore I ask respectfully to let me know whether the Reverend Classis sent me something else beside this, through whom it was sent and to whom it was addressed, so that I may be able to inquire.

The book of the Rev. Mr. Kulenkamp, together with the Pastoral Letter of the Reverend Consistory of Amsterdam against the heretical teachings of the Moravians, I received, together with the other letters, from the Rev. Mr. Boel in New York on December 16, 1740. I am heartily grateful for this book and the letter, which I regard as an invaluable jewel. It is necessary to use them here, for not only these (which have not much influence as yet) but countless other errors are found here. May the grace of Jesus Christ be further with this reverend and devout man, strengthen him and reward him eternally for his faithful work, which defends powerfully the glory of God and his holy Word.

3. Regarding the third letter. For the draft enclosed therein I received the money soon after presenting the same, from Mr. David Clerkson in New York (his Reverence, Mr. Boel accompanying me thither). For it I return hearty and humble thanks to the Reverend Classis, as well as for

its care. May the good Lord bless likewise every benefactor for it, here temporally and hereafter eternally.

I am now expecting with yearning desire the promised answer¹¹ to my last submissive letters. May the gracious God soon grant us the joy of hearing that good resolutions have been agreed upon for his church here. We heartily long for it, so that his honor may be great in this country also, and the Gospel of his beloved son may be propogated and spread among us more and more.

4. Concerning the fourth letter. It would be useful, if anything perchance be found regarding Do. Wilhelmi's letter, to make it known to all the congregations here, for the party of Reiff and several other parties similar to it, depend upon it to this day and do whatever they desire. For, when Goetschi left Schip Bach, the party of Reiff immediately accepted another in his place for the church which is built on the property of Reiff. His name is John William Straub,¹² who was schoolmaster in the Electoral Palatinate, in the village of Gronau. There he committed adultery and was, therefore, deposed and then he came to this country. Notwithstanding this, the party of Reiff uses as its pastor this shameless man, who besides is a drunkard. He preaches for them, administers the Lord's Supper, baptizes their children and officiates at marriages. Thus this congregation, divided through Weis in the year 1728 and kept in division and disunion through Miller, Rieger and Goetschi in succession, is at present continued in the same condition by this infamous man, all of which I am compelled to witness with great grief of soul, because as yet no protection from the secular government is granted to us by the good Lord for our church and its order. This would perhaps be one of the most essential elements for the promotion of the whole work of God, if

¹¹ This promised answer was apparently never given. The Classical letter-book has no letters addressed to Boehm in 1741 and 1742. The next letter written by the Classis to Mr. Boehm was dated May 9, 1743, in *Classical Letter Book*, Vol. XXIX, p. 356.

¹² For Straub, see JOURNAL, Vol. VII, p. 291, note 27.

it could be brought about by our devout Church Fathers, through the gracious help of God. When about a year ago I met Mr. Dorsius, I complained to him of these things and asked him to assist me in the effort whether such vile people could not be restrained from doing such things. But his Reverence declined with the following words: "We live here in such a country that I cannot do anything against it." This evil and all the disgraceful things of the self-willed and ignorant people have no other source than the letter sent by Do. Wilhelmi, which says distinctly that in this country one need not consult anybody in regard to church affairs but every one is at liberty to do as he pleases. It seems to me that my sending over [a copy of] this letter accounts largely for the ill-will which his Reverence, Mr. Dorsius, bears me. For, after I had secured this letter from Mr. Goetschi, after many efforts, and it became known to Mr. Dorsius, Goetschi came directly to me, brought me greetings and implored me to give him the letter again, under all kinds of pretexts. He also said that the Inspector, Mr. Dorsius, deemed it advisable to return the letter to the people, otherwise trouble might arise. But I thought that they were trying to make the letter disappear. I declined, therefore, in a friendly way and retained the letter. Now, whether his Reverence, Mr. Dorsius, is also of the opinion that every one in this country may do as he pleases, I leave to men endowed with wisdom to find out. For his Reverence ordained this young Goetschi,¹³ who caused so much harm here through the assistance of disorderly people and by the arbitrary transgression of our Reformed church-order and customs. This ordination took place after he had left Goschenhoppen and had lived half a mile from his Reverence and had studied under him for one year, on the 7th of April last [1741], with the assistance of Do. Frühlinghausen of Randany¹⁴ [Raritan] and of another

¹³ This ordination of Goetschy is also referred to in Boehm's report of 1744. See *Minutes of Cætus*, p. 26.

¹⁴ This was the Dutch Reformed minister, Theodore Jacob Frelinghuysen, born 1691, in Wolfenbuettel, Germany; licensed 1717; pastor at

whose name I have not been able to find out as yet. But, as far as I have heard, he is said to have been one of the Tennents,¹⁵ who are of the Weitfield followers, otherwise called Presbyterians. I shall try to obtain certainty. This Goetschi, as reported in my last submissive letter, has indeed asked for my forgiveness, in the presence of Mr. Dorsius, of all the wrongs committed against me and promised to live according to order. This occurred on the 21st of February 1740. But what he did soon afterwards (and it can hardly be thought that he did it without the knowledge of his Reverence, Mr. Dorsius) may be seen from the enclosure marked C.¹⁶ He likewise made two oral offers to my regular congregation in Oly (according to their own testimony) whereby this congregation also was separated and divided.

Thus Mr. Bartholomew Rieger did the same, who on account of his former offense would not have been accepted as minister at Amwell¹⁷ [N. J.], if he had not given me full satisfaction, on account of his scandalous conduct, shown in break-

Emden, Germany, 1717-19; came to America in 1720; pastor of the Dutch Reformed Churches at Raritan, New Brunswick, Six-Mile Run, etc., 1720-1747. A powerful preacher and author of a number of printed sermons, see Dr. Corwin's *Manual of the Reformed Church in America*, 4th ed., pp. 472-476.

¹⁵ In his report of 1744, Boehm confirmed the rumor that it was one of the Tennents who assisted in this ordination of Goetschy. "It was said at that time that he was one of the Whitfielders." See *Catus Minutes*, p. 26. The reports of Boehm do not enable us to decide whether it was the older William Tennent, from 1721-1746, pastor at Neshaminy, Bucks County, or the younger, Gilbert Tennent, from 1726-1744, pastor of the Presbyterian Church at New Brunswick, N. J.

¹⁶ Printed below, p. 377.

¹⁷ After having been pastor of the Reformed congregations at Philadelphia, Germantown and Skippack from 1731-1734, Rieger became pastor at Amwell, N. J., now the Presbyterian church at Ringoes, Hunterdon County, N. J. See Chambers, *Germans in New Jersey*, p. 105f. There he stayed, probably till 1738. In 1739 he moved to Lancaster, Pa., where he baptized the first child on April 22, 1739. His ministry in Lancaster continued till 1743, his last baptism being on February 23, 1743. For Rieger, see also JOURNAL, Vol. VII, p. 117, note 13.

ing into my congregations. My own letter showed that such [satisfaction] had taken place. He complied with this condition, as appears from the enclosed copy marked D.¹⁸ Notwithstanding this, he has not been ashamed to act against his pledge and promise in the congregation at Dolpihacken, without speaking to me about it beforehand. He also (like Goetschi) has done considerable harm to this congregation, whereby the communion was considerably decreased. Meanwhile I attended to my work, because all these things were carried on behind my back, and it was also desired of me, and I went there again at the appointed time. However, it caused a harmful rupture in the congregation. But thus far they have seen neither Goetschi nor his Reverence, Mr. Dorsius.

The intention of Mr. George Michael Weis may be learnt from the accompanying copy marked F.¹⁹ This account he made at the time mentioned therein and he, together with his accomplice, J. Reiff, had the supposed elders of the party of J. Reiff, inexperienced men, come together and told them the Reverend Classis desired an account of the collection-money so that the money which was still in Holland might also be sent. For this purpose he and Reiff had made up the account and they (the elders) had to sign it only. Then [he said] he would soon send it over to Holland and the money still there would soon arrive. If it had not been for one man, who was present and was experienced in such things, they would have secured the signatures, for these people had already the pen in hand. But that man frustrated their plan. They, however, took copies of the account, but returned to Mr. Weis the original in his own hand. (That was a mistake). At that time I knew of it, but could secure no evidence of it, because they all belonged to the party of Reiff. I have now obtained the copy through the man who preserved it, who has become my friend. He is a truthful man, and has told me everything that took place, which would be

¹⁸ For this enclosure, see p. 379.

¹⁹ See below, p. 382.

too much to relate. However, I shall mention this: When Mr. Weis spoke to them about the account, that the people in Holland had asked for it, he said, the Reverend Classis had written to him, the letter was in Philadelphia and he was sorry that he had forgotten it, for otherwise he would have showed it to them. Reiff heard this, said nothing, but commissioned a man to go to Philadelphia and ask for the letter in the name of Weis and bring it to him, Reiff. The man succeeded and did as he was told. When Reiff read the letter, it was found therein (as three men told me) that Weis should think the matter over and straighten out the affair of the collection-money, for Reiff could not be forced, since he, Weis, was the recipient of the money and, therefore, had to answer for it. Then Reiff laughed and said to the people: "See, here is the proof that I do not owe you anything, you must try to get it from Weis and whatever Weis can prove that I owe him, for that I shall answer and make it all right with him."^{19a} It is this upon which Reiff depends, for Weis does not have one single syllable stating that Reiff received money from him. Meanwhile Reiff kept this letter and still has it in his possession. Moreover, I learned that Reiff used the following expressions: "As much as the account shows so much have I spent, whether they sign it or not, I do not care, and, if it comes to a test, I want to know who is to pay the money spent lavishly and the expenses." Is that seeking the welfare of the church of Christ and faithful service? Let every member of the church and every pious soul, who in faith loves Jesus and his Word, judge. This account is also a proof of cunning unfaithfulness. For in addition to the unnecessary squandering of money, Weis asks 50 pounds for his labor and trouble. In addition the N.B.²⁰ ought to be noted. Furthermore, the victuals mentioned under item one are not specified, how much, nor is it stated what Reiff demands for his labor and trouble. It seems that this has

^{19a} For this letter of the Classis to Mr. Weiss, dated October 1, 1736, see *Eccl. Records of the State of N. Y.*, Vol. IV, p. 2676.

²⁰ N.B. stands for *Nota Bene*, equivalent to our "postscript."

been kept back, so that in case a surplus be left, it might be used to strike an even balance.

Reverend Gentlemen, I should be sorry if I knew that by my submissive letter I was causing you vexation and trouble, but I cannot help it. It seems to me that I must give, in all humility, to my devout Church Fathers a true report of all things which to my mind are helpful to our true church. I, therefore, cannot omit to give you a further report of present events, as follows:

Our Proprietor, Mr. Thomas Penn, was told by a Reformed man, named Jacob Sigel (to whom the Proprietor is well inclined) that all religions and sects were supplied with churches and meeting houses in Philadelphia, and we Reformed people only had to meet in a hired place,²¹ and moreover, our contract was only for one more year and then we would again be at a loss where to go. Would not his Honor be so kind as to supply us with a place? Whereupon his Honor answered: "Until now nobody has asked me seriously about this matter. Have you indeed a minister?" Sigel answered in the affirmative. His Honor inquired after my name, which Sigel told him. Fortunately his secretary,

²¹ The first meeting place of the Reformed people in Philadelphia deserves a more extended notice. In 1747, Rev. Michael Schlatter wrote in the Philadelphia church record the following statement regarding it: "Thus far the congregation has worshipped in a small old house, built of boards, from November 1734 together with the Lutheran congregation, at first every other Sunday, later, when the Evangelicals [Lutherans] had built a stone church in the year 1744, they occupied it alone and paid annually to Mr. William Allen the sum of four pounds . . . for the said house on Arch Street, near the Quaker burying ground." Count Zinzendorf gives an account of it in the *Büdingische Sammlungen*, Vol. III, p. 579: "The German Lutherans in Philadelphia had indeed an old barn, fitted up for their services, and, in order to save money, they had left to the Reformed every fourth Sunday for a proportionate sum." Rev. Mühlberg (*Selbstbiographie*, p. 128) calls it an "old butcher shop, which Lutherans and Reformed had rented together for worship." The elders at Philadelphia speak of it (*Weekly Mercury*, September 2, 1742) as "an old rotten house which may soon fall to pieces." In the oldest Lutheran church record (preserved in the His-

Mr. Pitters²² [Peters], who is my friend, was present. He said that he knew me very well. Then his Honor told Sigel to bring me and another man of the congregation to him. He would consider the matter and let us know. Then Caspar Ulrich, a former elder, took an extra horse and called for me on the following day. Now when I, together with Caspar Ulrich and Sigel, came into the presence of his Honor,

torical Society of Pennsylvania) is an account of repairs made to this house in July, 1735, as follows:

For Boards	£2	15	0
To the carter for hauling.....	0	3	0
For hauling lime.....	0	3	9
To the carpenter.....	1	13	0
For shingles	0	2	6
For 17½ lbs. of nails, from Strohauer.....	0	14	7
For 12 lbs. of more nails.....	0	10	0
For a piece of wood.....	0	1	0
For whitewashing the schoolhouse.....	0	1	0
For carrying the benches into the other house.....	0	1	0
For beer and rum during the work.....	0	8	8
For locksmith's work.....	0	7	10
	—	—	—
Total	£7	1	5
	—	—	—
One half of this.....	£3	10	8½

The division in two parts shows that the Lutherans paid one half and the Reformed the other half of the costs.

The following contract between the Reformed and Lutherans in Philadelphia is found in the *Büdingische Sammlung*, 1744, Vol. III, p. 60:

“Contract between the Reformed and Lutherans in Philadelphia concerning the church held in common by them.

“To day has been made an agreement between both the German congregations, as follows, viz.:

“The here German Congregation *Reformed* gives up to the German Lutheran Congregation one Part of the House, which has been hired of Mr. Hamilton, for the common use, and that with this Condition, that the said Lutheran Congregation shall pay three Pounds out of four, which is the whole yearly Rent due for the said House to Mr. Hamilton. The Reformed Congregation on the other side, for their fourth Part of the House, shall pay one Pound. Since this Lease doth last yet 19

on the 2nd of June last, his Honor was very friendly and said, he had given orders to his general surveyor to show us a lot; if we liked it we should have it directly. The lot was shown to us immediately. It is a place within the city limits, 150 feet wide and 300 feet long.²³ It adjoins one of the main streets with its narrow end. It is certainly worth 200 pounds (in Pennsylvania currency). His Honor offered to allow us at the other narrow end a small street, running through the whole square, so that we could enter our ceme-

months, therefore the said Reformed Congregation, will keep it in her own hands, that, if they should meet with a minister who would preach to them twice a month, They, the Lutheran Congregation, should be obliged to resign their third Part of the Meeting-House to them again without the least Hesitation or money.

"To the Confirmation and Assurance of this Matter we made two writings of the same Tenor of which each party has one.

"Dated: Philadelphia, 1st of January 1740/1.

Matthew Schutz,
Jacob Friederic Klem,
Leonard Herman,
Philip Christopher Warner."

In the beginning of the year 1742 Mr. Andrew Hamilton, Esq., died. Then the property passed into the hands of his son-in-law, Justice William Allen. The Reformed people worshipped in it till December, 1747.

²³ This was the Rev. Richard Peters, born about 1704, son of Ralph Peters, town clerk of Liverpool. He took orders as deacon in 1730, in 1731 as priest at Chelsea. He married, December 25, 1734, Miss Stanley. He came to Pennsylvania in 1735. He became assistant to the Rev. Archibald Cummings, rector of Christ Church, Philadelphia. After the death of the latter, his friends failed to secure his appointment as rector. He became Secretary of the Province and Clerk of the Council, being appointed February 14, 1743. In 1749 he became a member of the Provincial Council. In 1762 he resigned his secretaryship and was then elected, December 6, 1762, rector of Christ's Church. He resigned his rectorship September 23, 1775, and died July 10, 1776. See Keith, *Provincial Councillors of Pennsylvania*, pp. 235-241.

²⁴ On June 18, 1741, Mr. Boehm and elder Jacob Sigel, purchased this lot, now contained in the northeast corner of Franklin Square, of Thomas Penn, Proprietary, in trust for, and for the use of the German Congregation in Philadelphia, as a burying ground. See Van Horne, *History of the Reformed Church in Philadelphia*, 1876, p. 20.

tery from all sides. When we returned to his Honor, he asked us how we liked the place. We answered: "Very well, but the place would be too expensive for us, for we had a poor congregation as his Honor knew perhaps." We inquired what his Honor would ask for the lot. His Honor was thinking about it. However, we did not let him name the price, but said: His Honor should treat us as a kind Lord, for we did not seek our own profit, but divine service and we were not inclined to bargain with his Honor, but if possible would accept his terms. Then his Honor said in a very friendly manner: "I shall not sell you this lot as I sell other lots. Give me 50 pounds sterling and annually 5 shillings rent, but under the condition that the lot will always be used by your congregation and for divine service, otherwise the lot remains my property."

Now, since we saw the kind disposition of his Honor, we thanked him humbly. His Honor further told us, if he could be of further assistance to us in our undertaking, we should apply to him. Then the lot was surveyed. But now the poor congregation cannot pay anything. However, I shall see to it, that his Honor will be patient with us for a time and shall offer him to pay the interest of the debt, so that, if after a given time his Honor is not paid and the lot cannot remain for divine service,²⁴ according to the stipulated condition, we shall not make money on it, but will return it to his Honor, in order to gain time for further deliberation. My purpose in this case will be made known to his Honor. To me it seems inadvisable to allow the control over these things to come into the hands of these poor and inexperienced people. Therefore, I think that when any donation has been voted or will be voted to the church here, including that which is contributed by charitable gifts, it should be transferred by deed to our devout Church Fathers as their property. This would

²⁴ This lot was never used for a church, but only for a cemetery. On March 12, 1741, the church lot, on Race Street below Fourth, was purchased for the congregation by Peter Wager. It was 49½ feet wide on Race Street, by 204 feet in depth. See Van Horne, l. c., p. 20.

insure, in the first place, better authority for obtaining the absolutely necessary protection of the government for our church and its ordinances. Secondly, ministers would not have so much vexation from the people if they had no voice in the matter. For if the people rule, every vagabond may cause factions and all kinds of mischief and we can never expect peace. This can be guarded against if no minister can reside on your property except one who has been properly ordained and appointed by you. I shall report obediently to my devout Church Fathers the further progress of this affair, before the departure of his Honor, and at the first opportunity which I can find.

Finally and lastly, Reverend Gentlemen, I deem it necessary to report to you that no other opinion prevails here in Pennsylvania than that we shall have, according to all indications, a royal government here in a short time. To this end our governor, his Excellency Mr. George Thomas, works most strenuously. Against it all sects, Quakers, Dunkers, Mennonites and all others put forth all their efforts. However, it seems that the Protestants will win. On October 1, 1740, there was a great tumult in Philadelphia, as it was election day for a new assembly, through which the governor tried to bring about his purpose. But he did not succeed. The Protestant country people were so prejudiced by the Quakers and other sects, which told them of all kinds of hardships that would follow, that they, therefore, clung to the old liberty and the old assembly. A large part of them were persuaded by these arguments and gave the Quakers a plurality of 128 votes against the new assembly, the party of the governor. His Excellency was very angry about it, especially with the Germans.

Our Proprietor, Mr. Thomas Penn, agrees with our Governor, also a few prominent Quakers. I hope on the next election day it will be different. Meanwhile all efforts are put forth to make it a success, for the German people will now be naturalized in a different way than formerly, namely by order of the King and Parliament. They must take an oath which was given to me in High-German, in order to ex-

plain it to the people of Protestant faith. It is enclosed, marked G.²⁵ May Almighty God give thereunto his grace. For then I hope to see the Gospel of Jesus Christ succeed in this country. Those who can be naturalized, according to the order of King and Parliament, must have lived seven consecutive years in Pennsylvania. They must be of the Protestant religion, and must produce a certificate from their minister that they have received the Holy Communion not more than 3 months before. If this is found to be true, they are accepted, otherwise not. They must take an oath on these points. On the 10th of April of this year more than 200 were in Philadelphia, in the Supreme Court. They thought it was just as before, but they were all rejected, except those who were properly qualified and had their certificates. These numbered 28, Reformed and Lutherans.^{25a} The Quakers may also be naturalized, but not much was said about them, for there are hardly any here except natives. But I understand that they also must take an oath to find out whether some are foreigners, but I am not quite certain. I also asked the

* See below, p. 383.

** The actual list of persons, naturalized by the Supreme Court of Pennsylvania on May 10 and 11, 1741, shows 31 names. It is published in the *Pennsylvania Archives*, Second Series, Vol. II, p. 352. It is headed by "John Philip Behm," who is no doubt identical with the Rev. John Philip Boehm. There is a "John Philip Bohm," who was naturalized in 1729, see *Pennsylvania Archives*, Second Series, Vol. VII, p. 115. The latter, however, is said to have arrived before 1718, which makes identification with the Rev. John Philip Boehm impossible. At least three Reformed members from Skippack were naturalized with Boehm in 1741, namely: Andreas Overbeck (*JOURNAL*, Vol. VII, p. 332), Christian Leaman (*JOURNAL*, Vol. VII, p. 126) and Ulrich Stephens (*JOURNAL*, Vol. VII, p. 126). The first naturalization under the new law took place on September 25-27, 1740, when a considerable number of Reformed people were naturalized. The following may be mentioned: Rev. John Bartholomew Rieger, John William Straub (*JOURNAL*, Vol. VII, pp. 291, 309, 360); Jacob Arent of Skippack; John Wendel Brechbill, Jacob Walter, John Michael Dill and Jacob Uttrey of Philadelphia; Adam Reder of Falkner Swamp and Leonard Knopp of Goshenhoppen. See *Pennsylvania Archives*, Second Series, Vol. II, pp. 347-349.

secretary of the Governor at that time, whether the certificates of unordained ministers were valid, for I complained a little about this. Then I received this answer: "*The law states that the people must have received the communion, but of whom the law does not say. Therefore, they could do nothing in this matter.*" But I think if once the one thing is changed, the other will follow.

Reverend Gentlemen, if God should so order it that the government should come into the hands of our beloved king, then I think (I have already heard a great deal about it) that it will come about as in England, and also here in Maryland, that all the inhabitants of the country, whoever they may be, must pay an annual church-tax, out of which the Protestant ministers²⁶ are paid, towards which the Right Reverend Bishop of London would soon work, for his Reverence has thus far sent annually the sum of 60 pounds sterling to each of his ministers. This would be unnecessary later on. Then would be the time to provide for our church in this country and we would aim for more than 6 ministers, for since the time that the [last] report was sent, 3 or 4 more [preaching] places²⁷ have come into existence far away in the wilderness, where the sheep assemble having no shepherd. There was an adequate reason for this outcome of the affair, for in Pennsylvania one may count 3 or more Germans of all kinds to one Englishman, hence most of the tax would be paid by them.

I shall pay close attention to the outcome of this affair and I shall not fail to report submissively to you, as soon

²⁶ This was a curious delusion of Mr. Boehm. For if Pennsylvania had become a royal colony like Virginia, the Episcopal Church would have become the Established Church, to which all Protestants would have been compelled to pay tribute, in addition to paying their own ministers.

²⁷ It is to be regretted that Boehm does not mention these new preaching places. They are probably to be found in Lancaster and Lehigh Counties, where a number of churches were in existence, which were not included in his report of 1740. See JOURNAL, Vol. VII, p. 317, note 18.

as possible. I do not doubt that our devout Church Fathers will be able to accomplish a great deal through the wisdom given to them by God and will know how to plan for our good.

So far as the collection-money, received by Mr. Weis and Jacob Reiff, is concerned, everything is quiet. Of his Reverence, Mr. Dorsius, I do not hear that he concerns himself about it or makes any efforts, and Diemer, who very strangely was recommended for this work, can only be a harmful commissioner, because he himself is involved, as has heretofore been reported sufficiently. He will have a poor desire to have the case ended.

I was several times at the place²⁸ where the letters are which the Christian Synod wrote to his Excellency, the Governor. They were also given to me to read. I learned from them that the two gentlemen might have fought bravely with the sword [evidence] which they had in hand. However, the case is as stated above. Nevertheless, because it pleased the Christian Synods to commission others for this work, but did not trust me, I must keep quiet. Yet I am heartily sorry. For the poor congregations can in no case help themselves. May the good Lord grant that it may soon come to a decision. My congregation at Schip Bach is in the same situation as reported before. The congregation at Falckner Schwam is likewise very poor, though harmonious. The place where we worshipped until now has been sold. Whereupon the elders were compelled to make other arrangements. They therefore bought next to this place three quarters of an acre for church and cemetery,²⁹ hoping that, if God grant

²⁸ This was no doubt in Philadelphia, which was then the capital of the province.

²⁹ The original deed for the Falkner Swamp church property has not yet been found. This passage fixes the date of the erection of the first church building. It was 1741. On June 21, 1741, services were held for the first time in this building. In his report of 1744, Boehm refers to it as "a well-built frame church, which may last a long time, but they owe nearly sixty pounds on it." See *Cetus Minutes*, p. 22.

us help, we might be able to retain it. We succeeded so far that on the 21st of last June we were able to hold our services for the first time under a roof. However, they still owe the largest part of the cost. Thus poverty is everywhere. May God help us.

Now Reverend Gentlemen and dearly beloved Patrons, for the time I have reported everything which I consider useful and necessary, in all truthfulness and love for the work of our great God, and I now commend myself with all the congregations of Jesus here to your Christian love and kind remembrance, wishing heartily that the Lord Jesus may richly bless your work for his true church and that he may increase your joy over his salvation. Yea I wish from the bottom of my heart that the Almighty God and Father of our Lord Jesus Christ in his immeasurable love may graciously watch over all our devout Church Fathers, their persons, their whole families and holy service for the glory of his holy name and your eternal salvation.

I am and hope to remain unalterably my devout and highly esteemed Church-Fathers' submissive and obedient servant and the least of the fellow-servants of Jesus.

Johann Philips Boehm,
High German Reformed Minister in
Pennsylvania.

Witpen Township, Philadelphia County,
Pennsylvania, July 25, 1741.

Enclosure A.

[STATEMENT ABOUT THE VISIT OF DORSIUS IN
GOSHENHOPPEN, OCTOBER 20, 1740.]

When Mr. Dorsius, minister at Schamine [Neshaminy] was at Goschenhoppen on the 24th of September 1740, and baptized children, in his anger against our minister, Mr. Boehm, he burst out, without any reserve, in the following expressions among many others: "If Boehm says that I have not sent the letters which he wrote regarding the church to

Holland, he lies like a scoundrel," and this he repeated several times.

Further: "Boehm counts no more in Holland than this boy (pointing to a little boy) and he must know that he has to learn of me, for he is no ordained minister. He is only placed here provisionally, and if he cannot keep his mouth shut, then I'll make him." And more like that.

This is herewith duly attested.

Ulrich Steffen, elder of the congregation at
Schip Bach.

Martin Hildebeutel, of Old Goschenhoppen.

Jacob Frack, of Old Goschenhoppen.

The above-mentioned words, namely "Boehm does not count more in Holland than that boy, etc., and similar expressions, I heard from his own lips, which I herewith duly testify.

Andreas Oberbeck, elder of the Reformed
congregation at Schip Bach.

Schip Bach and Old Goschenhoppen,

October 20, 1740.

That this copy is an exact duplicate of the original shown to us, we herewith duly testify.

Frederick Reimer, elder of the Reformed
Congregation in Falckner Schwam.

Ulrich Steffen, elder of the Reformed con-
gregation at Schip Bach.

Enclosure B.

[DEFENSE OF MR. BOEHM BY HIS ELDERS,
NOVEMBER 30, 1740.]

The Rev. John Philip Boehm has shown to us, the members of his consistories, now actually in service in the three congregations entrusted to him at Falckner Schwam, Schip Bach and Weitmarge, a certificate signed by reputable men, in which we read that our minister and pastor was covered, in the congregation at New Goschenhoppen, in the presence

of a great multitude of people with unbearable, abusive and scandalous terms, by his Reverence, Mr. Dorsius, minister at Schamine.

We believe that thereby the name of God also was desecrated, because his Reverence, Mr. Dorsius, tries to make void and exposes to the mockery of unprincipled people the holy ordination which our faithful pastor, who has now for 15 years worked among us under such a heavy burden, received from the Reverend Classis of Amsterdam through the reverend corresponding ministers at New York. Thus his Reverence assists in bringing about the further demoralization of these people. His Reverence visited the congregations of Sackon [Saucon] and New Goschenhoppen on his return home from Minising.³⁰ As far as we know he did not visit any others in the backwoods. At that time his Reverence had the young Goetschi preach the sermon and read the baptismal formula, while he baptized the children.³¹ Afterwards all that is stated above took place. It is impossible for us to let the case rest here, because his Reverence has not only treated our beloved minister so unkindly, but he also attacked thereby the respect due to reverend men and devout Church Fathers, who established our pure divine worship in this country, by despising the holy ordination, granted to him in the fear of God and because of opposition to him. We hope, therefore, that his Reverence, Mr. Dorsius, will be requested to reveal the reasons for his unbecoming conduct towards our minister. These, as far as we know, are not of such weight that he could rely on them, they might even be

³⁰ This Minising was probably the Dutch Reformed Church at Minisink, now Nominack at Montague, Sussex County, N. J., which was founded in 1737, according to Dr. Corwin. See his *Manual*, 4th ed., p. 990. This congregation was at first supplied by Rev. George William Mancius, the Dutch Reformed pastor at Kingston, N. Y., later by Rev. John Caspar Frymuth. See Corwin, *Manual*, pp. 481, 598.

³¹ This statement is corroborated by the New Goschenhoppen church record, which shows that Goetschius baptized on September 24, 1740, eight children at New Goschenhoppen. He entered the names himself in the record and acted as sponsor in one of the baptisms.

turned against him. Hence our official duty compels us to testify duly and truthfully that we are not able to make the least complaint against the life, doctrine and conduct of our minister and his maintenance of order in his congregations, according to our constitution established by the Classis of Amsterdam. But we are fully satisfied and well pleased with him and we have heard nothing else from all our predecessors since he served the above-mentioned congregations. We therefore duly testify to this and sign it with our own hands that, until this day we have heard nothing of our pastor, Mr. Boehm, save that which is good and laudable, with the only exception of the remarks of his Reverence, Mr. Dorsius.

Of the congregation in Falekner Schwam, November 10, 1740.	{ John Dunkel, elder.
	{ John Tricktenhengst, elder.
	{ Frederick Reimer, elder.
	{ ^{his} Jacob x Krusen, elder.
	{ ^{mark} John Dietrich Bucher, deacon.
Of the congregation at Schip Bach, November 11, 1740.	{ Adam Röder, deacon.
	{ John Adam Meirer, elder.
	{ ^{his} Andrew (O.B.) Oberbeck, elder.
	{ ^{mark} Jacob Arnet, elder.
Of the congregation at Weitmarge, December 5, 1740.	{ Henry Wurmahn, deacon.
	{ Christopher Ottinger, elder.
	{ William de Wees, elder. Philip Scherrer, deacon.

Having read the above letter of defense, signed with the autograph signatures of the members of Do. Boehm's congregations, now actually in office, and having well considered the same, we, the members of the consistory of the Philadelphia congregation, now actually in office, likewise sign it now. We especially feel it our duty to do so, since Mr. Boehm in the year 1734, in the month of August,³² took our distress to

³² This date fixes the beginning of Mr. Boehm's ministry in Philadelphia as August, 1734. On the basis of Boehm's report of 1739 (see

heart for the sake of Jesus, while before that time one after another had proved a hireling and left our congregation, so that it had fallen into decay and seemed to be dead. But the forsaken flock appealed with piteous pleadings to Mr. Boehm and he has now served us for more than 6 years, according to the best of his ability, and he has used all diligence in order to preserve this congregation until the good Lord sends further help. Nor do we believe that he will forsake us as long as God spares his life. Like our brethren in the other congregations we have nothing to complain of in regard to his life, doctrine and conversation, but we are well pleased and attached to him in love and peace. To this we herewith duly testify with our own signatures, however with grief because of the abuse he suffered, for we have never heard the least unkind word against his Reverence, Mr. Dorsius, from the lips of Mr. Boehm.

Of the High German
Reformed congregation
in Philadelphia,
November 30, 1740.

{ Valentin Beyer, elder.
John Michael Diel, elder.
Rudolf Willecken, elder.
his
Henry (H K) Klemens, elder.
mark
Jacob Maag, deacon.
John Ludwig Seibel, deacon.

The above is a verbatim duplicate of the original.

Boehm.

Enclosure C.

[LETTER OF THE TULPEHOCKEN CONSISTORY ³³ TO
MR. BOEHM, APRIL 20, 1740.]

Reverend And Dear Pastor:

After we had received your letter of March 9, 1740, stat-

JOURNAL, Vol. VII, p. 292), July, 1734, was formerly taken as the date. But in reality Boehm states in that report only the date when the congregation accepted his constitution.

³³ In the archives of the Amsterdam Classis there is another letter from the elders at Tulpehocken to Mr. Boehm. It is as follows:

ing that you would come to us, in order to administer the Lord's Supper, we desire to inform you that Mr. Goetschius also sent us a letter that he and the Inspector [Dorsius] would come in May and administer the Lord's Supper. Therefore we do not know what to do.

Herewith we commend you to the protection of the Most High, and remain,

Your loving parishioners,

Henry Meyer, elder.
Jacob Wilhelm.

Tolbenhacken,
April 20, 1740.

This copy is the exact duplicate of the original which is in my hands.

Boehm.

"Account of that which took place here at Tulpehocken, how Mr. Goetschi came to us here, preached and administered the sacrament of baptism. All of us members had heard that a preacher was staying with Goetschi and part of the elders went to see Goetschi to ask how it was with the young man [probably Van Basten, see JOURNAL, Vol. VII, p. 276] whether he was able to serve a congregation and whether we could have him or not. He said that we could have him, but he was not yet fully qualified to preside over a congregation. Then one man, named Henrich Ludwig Schwartz, asked him, namely Goetschi, whether he would come to us several times and preach for us till the young man was fully qualified to serve the congregation. But the congregation had not authorized him, namely Schwartz, to ask for that but only for the young man. Then he [Goetschi] answered, if the congregation was satisfied, he would come. Then he came, preached and baptized children, but without asking permission of the elders.

To this we herewith testify.

Dolpehacken,
February 11, 1740.

Henrich Meier,
Valentine Herchelroth,
Henrich Basler,
Barthel Schäffer,
Henrich Zeller."

Enclosure D.

[STATEMENT OF REV. MR. RIEGER, FEBRUARY
27, 1735.]

I sincerely regret that unlawfully and without the consent of Do. Boehm, lawful pastor of Weitmarge, Schippack and Falekner Schwam, I conducted services in his congregation at Schippack, which is diametrically opposed to the church-order of the Dutch Reformed Church (which order I confess agrees more than any other with the teaching of Christ, the practice of the apostles and the ancient customs of the church) and which I had promised the Rev. Mr. Boel, minister in New York and the Rev. Mr. Antonides, minister on Long Island, last year not to do again. I ask Do. Boehm and his consistory for their brotherly forgiveness and to bury under a Christian amnesty all that may ever have passed between him and me, and to give me thereon the hand of brotherly fellowship, of reconciliation and love. What has happened shall not happen again. The fire of youth, passion and so forth can do much. I further promise to do in the future everything in my power in the interest of Do. Boehm and his congregation, and when there is an opportunity to speak of him to his opponents. Nor shall I fail to do and to say what shall recommend and reconcile him to them.

Do. Boehm need the less doubt my word, because, in the presence of their Reverences, Messrs. Du Bois and Boel, ministers at New York, I promised to subordinate myself and my congregations to the Classis of Amsterdam, to be willingly and entirely subject to its discipline and, should I, in one thing or another give offense, also to its censure; pledging myself, as proof of my subordination to the Reverend Classis of Amsterdam, to send a written agreement, before the 14th of April next, if I am living and enjoy health, to the correspondents, Messrs. Du Bois, Antonides and Boel, and if I neglect the same, or have not then furnished it, without giving sufficient reasons to the satisfaction of Messrs. Du Bois Antonides and Boel, that in that case Do. Boehm and his consistory may continue their action against me and may

prosecute me by correspondence and by every other ecclesiastical and lawful manner, customary in such cases. All this was sacredly promised without cunning or guile and signed for its proper observance, in New York, on February 27, 1735.

John Barth. Rieger,
Minister at Amwel.

The above statement was shown to us by Do. Rieger. It appears to us as satisfactory, and we hope that Do. Boehm and his consistory (unless they have important reasons to the contrary) will accept it as an evidence of reconciliation.

This was witnessed and signed by us, at the request of Do. Rieger, at the place and date as stated above.

G. Du Bois,
Henricus Boel.

I herewith attest that the two preceding statements agree verbatim with the true originals, signed with autograph signatures.

Boehm.

Pennsylvania, July 20, 1741.

Enclosure E.

[LETTER OF REV. G. M. WEISS, JUNE 20, 1741.]

To Caspar Ulrich at Philadelphia.

Burnetsfield, in the County of Albany,
June 20, 1741.

Dear Sir and Friend:

Last year I received a letter from the Reverend Classis of Amsterdam concerning the ecclesiastical affairs in Pennsylvania, all of which were recommended to me with the assurance that the Classis would help me with advice and as far as possible with deeds. They gave as their opinion that I should again be received as minister among you in Pennsylvania and be reinstated into my former office (as may be

seen more fully from the extract of the Classical letter²⁴ lately sent to Philadelphia). Therefore, I desired out of obedience to said Classis to make this known to you, my dear friends at Philadelphia and at other places, so that you might not be ignorant of it, and have time for deliberation concerning this affair, in order that the work of the Lord begun among you may at last have a happy issue, which every one earnestly looks for.

May the great God grant that all may tend to the glory of his holy name! May He produce in the hearts of men true Christian love. This is my hearty wish. Commending yourself and your family to the protection of God, I remain with friendly greetings,

My esteemed friends' devoted servant,

George Michael Weis,
p. t. minister of the Reformed
congregation at Burnetsfield.

That this copy agrees verbatim with the original autograph,
I herewith attest,

Boehm,
July 20, 1741. Minister in Pennsylvania.

²⁴ A copy of this Classical letter, dated June, 1739, is preserved in the *Classical Letter Book*, Vol. XXIX, p. 257. In it the Classical deputies write: "We have learned of your good intentions and watchfulness for the best interest of the church in Pennsylvania not only from your letters, but we have also received information from a person who left Philadelphia October 20th of last year [1738]. He indeed said he had heard nothing of your intention to return to Philadelphia and he added that if you should again undertake to preach there, it seemed to him improbable the undertaking would bear much fruit, and in proof of this he gave such reasons that we would rather keep silent about them than mention them, so as not to hurt your humility. Therefore, we are incited all the more to declare to you, that if you can again receive another appointment to the ministerial office, under circumstances agreeable to yourself, it will be agreeable to us." See *Ecclesiastical Records of the State of New York*, Vol. IV, p. 2734. It seems that Weiss misunderstood the Classical letter.

Enclosure F.

[ACCOUNT OF THE COLLECTION MONEY DRAWN
UP BY WEISS, MAY 8, 1738.]

Schip Bach, May 8, 1738.

Account drawn up with J. Reiff concerning the collection money, which he received in my presence in Holland at Rotterdam, Harlem and Amsterdam, of which the following disposition was made:

RECEIPTS according to the Collection Book

sum total 2104 Holland guilders

EXPENDITURES: Of this sum was paid for necessary expenditures and other purposes:

1. For the voyage from Philadelphia to London 18 pounds without food taken along.
2. For board in London during one month, together with duty for me and Jacob Reiff 5 £ 7 sh. 6 d.
3. For the passage from London to Rotterdam for each 15 sh. sterling
1 chini [guinea!] for the bed and 3 sh. for board.
4. Expenses for half a year's stay in Holland²⁵ and necessary journeys 700 Holland guilders
5. At Rotterdam, shortly before my return to London, Jacob Reiff gave me 250 Holland guilders

Of these I paid the passage to London from Rotterdam, since Jacob Reiff remained in Holland, 12 sh., a chini for the bed, 6 sh. for board.

The passage from London to Maryland 8 £, without food which I took along. The journey from Maryland to Philadelphia by land and sea 3 £ 12 sh. 1 d.

For board in London 16 sh.

²⁵ This statement is important, because it fixes the length of Mr. Weiss' stay in Holland. He first appeared in Holland in August, 1730. (See JOURNAL, Vol. VII, p. 114, note 4.) Hence it extended to February, 1731.

In addition for my trouble and labor for the year
50 Pounds.

N.B. Jacob Reiff declares that he paid me for
clothing and a few books 110 guilders and 14 stuivers.

Note: When pounds and shillings are mentioned sterling
money is meant.

Enclosure G.

THE FORM OF THE DECLARATION OF ALLEGIANCE.

I, N.N.,³⁶ do hereby publicly promise (swear) and announce that I will be faithful to his Majesty, King George II. I also confess truly and under oath that with all my heart I hate, despise and deny as an ungodly, heretical doctrine and idea, that princes or rulers, by an excommunication of the Pope, or by any other authority or permission from Rome, may be deprived of their dignity and deposed or murdered, be this by their own subjects or others.

I likewise declare (swear), that no foreign prince, ruler, prelate, state or potentate, whoever he may be, neither has any right, authority or power, nor should have any power, right and authority to rule and command in ecclesiastical and spiritual affairs throughout the whole kingdom of Great Britain and all the countries and dominions belonging to the same.

THE EFFECT OR CONTENTS OF THE OATH OF ABJURATION.

I, N. N., do hereby solemnly, sincerely and faithfully declare (swear) that his Majesty King George II is the true and rightful king and possessor of the crown and the kingdom of Great Britain and all the countries and dominions belonging to the same.

And I do also faithfully declare (swear) it as my belief that the person who during the reign of the last King, James, pretended to be Prince of Wales and also after the death of

³⁶ N.N. is used in German to mark an indefinite or unknown name.

said king took upon himself the title James VIII, King of Scotland and James III, King of Great Britain, has no right whatever to the crown of the kingdom of Great Britain and the countries belonging to the same, and I hereby renounce all homage and obedience to him. On the other hand, I do solemnly promise that I will be faithful and obedient to his Majesty, the present King George II and his rightful heirs, and that I will strive to faithfully disclose and report all secret alliances and treacherous plots, of which I may learn, which may be made both against his high person, crown and government, as against his rightful succession; and I do sincerely and faithfully promise and pledge myself that with heart and hand, property and life I will defend his Majesty's title and government against all those that pretend to be Prince of Wales, both in regard to said James and all other pretenders whoever they may be, as such is confirmed by an act of Parliament, called: "An Act showing the rights and liberties of subjects and establishing the succession to the crown of the last Queen Anne and her natural heirs of the Protestant religion"; and further in another act, called: "An Act of further limitation of the crown and better insurance of the rights and liberties of the subjects, willed and confirmed by the late Queen Anne in want of natural heirs, to be succeeded by the Princess Sophia, Electress and widowed Duchess of Hanover, and her natural heirs of the Protestant religion."

All these things I do sincerely and honestly declare, yea promise and testify that my opinions are according to my words and the general sense and meaning of them, without ambiguous words or secretly entertaining a subterfuge and reserve of whatever it may be, and I make this declaration (oath) denial and promise, heartily, willingly and faithfully, upon my Christian faith.

[TO BE CONTINUED]

CHURCH RECORDS IN THE PRESBYTERY OF NEW CASTLE.

BY REV. JOSEPH BROWN TURNER, A.M.

Next after the General Presbytery, and far beyond any other, the venerable Presbytery of New Castle has been a parent of Presbyteries and churches. Shorn of its original vast territory, it still occupies a wide domain. It comprises within its jurisdiction the entire area known as the Delaware Peninsula, from the Pennsylvania line to Cape May; from Delaware Bay, and the Atlantic Ocean on the east, to Chesapeake Bay and the Susquehanna River on the west. It includes the three counties of Delaware, and the eleven counties of the eastern shore of Maryland. Makemie land is within its borders; one cannot but wish that he had been spared to be one of its members. It was organized on the seventeenth of March, 1717, in New Castle, where James Anderson was pastor. It has eight churches which were established years before Presbyterianism had any organized form on this western continent. For more than two hundred years, in spite of adverse circumstances, these churches have bravely held on their way, each one a center and source of living influence, tributary to the ever-growing stream of church life and power. Out of old New Castle the Presbytery of Donegal was taken in 1732, which looked from its western windows upon the whole virgin field north of Maryland and the Ohio River, and west of the Susquehanna. From it the Presbytery of Hanover was erected in 1755, which covered all the territory now within the boundaries of the Presbyterian Church in the United States. Western Presbyterianism, and Southern Presbyterianism, must both acknowledge obligation to New Castle as their progenitor. From time to time an unwise division of its territory has been made. At the very outset the General Presbytery provided for the formation of the Presbytery of Snow Hill. It was, however, never

organized. In 1735 the Presbytery of Lewes was erected by the Synod of Philadelphia, by which it was dissolved in 1743, its churches and ministers falling again into the embrace of New Castle. In 1758 it was "agreed" by the Synod of New York and Philadelphia "that Messrs. John Miller, Tuttle, Harris, Henry, and Wilson, be a Leweston Presbytery, and have the congregations in Kent on Delaware, Sussex, Worcester, Somerset, Dorset, Queen Anne's, and Kent in Maryland, under their care, to meet at Cool Spring on the last Tuesday of July next." This Presbytery continued until 1810, and was then again dissolved. Fourteen years later—1824—Lewes Presbytery once more appears, only to become defunct in 1846. In 1850, for the fourth time, the lower counties were set off, this time into a "Presbytery of the Eastern Shore," which lasted until 1855. Even yet the advocates of change were not disheartened, and in 1858 the Presbytery of Lewes was again revived. This time it lived twelve years, and was dissolved, finally, let us hope, in 1870. A similar proposition, brought forward at the last—1914—meeting of the Synod of Baltimore, was incontinently abandoned when it was announced that the Presbytery of New Castle had by a unanimous vote declared its strenuous opposition to any new partition of its ancient territory. The net result of such divisions has been to complicate and obscure the history of the church on the peninsula.

That history is a noble record, and yet it is largely an unrecorded history. In that part of the Presbyterian world where we might reasonably expect to find church records most numerous and complete, we find almost nothing. Only three churches have records which antedate the Revolution. The Swedish churches of Delaware, like the Dutch churches of New York and New Jersey, were very careful to record their transactions. Births, marriages and deaths were matters of moment, to be systematically recorded and carefully preserved for posterity. The Friends were even more punctilious, and the Quaker records of the Delaware and Maryland meetings are invaluable to the local historian and the genealogist. But the Presbyterians were woefully careless, if

not in the making, at any rate in the preserving, of church records. Presbyterians are still blameworthy in this respect. The proof? The failure of Scotch-Irish societies to print, and thus preserve, the records of the men from Ulster, who did more for civil and religious liberty in America than any other class of immigrants. Much energy has been expended in a futile glorification of their character and their deeds. But the scattered records of their churches, and their activities, are still scattered and perishing. Witness also the criminal neglect of their Historical Society by the Presbyterian Churches of the United States. Sadly it must be said that records of unspeakable importance have by reason of sheer carelessness and indifference been allowed to disappear. Much has been lost and little remains. In a large majority of the old churches of New Castle Presbytery nothing remains of record evidence or bases of history. The writer has made this deplorable dearth of records a matter of no little thought and inquiry. He is persuaded that vital, as well as sessional records, were kept in nearly all of the colonial churches. Synod and presbytery explicitly and repeatedly directed that such records should be kept. At its fall meeting in 1714, the Presbytery of Philadelphia "ordered and appointed that in every congregation there be a book of records, and that the same be annually brought here to be revised by the Presbytery." The Presbytery of Donegal at its second or third session at Pequea, in November, 1733, "ordered that every minister and session of each congregation have an orderly session book which is to be revised at our circular visitation." The Synod of New York and Philadelphia, in 1766, "enjoined that exact registers of births, baptisms, marriages, and burials be regularly kept in each congregation." The records were kept, for the courts required it. The fathers were too loyal to their judicatories, and too obedient to Presbyterian law, to disregard utterances so explicit and positive, of which those quoted are but instances. The records were kept. Where, then, are they? Echo answers, "Where?" Most of them have been lost as the result of out and out neglect. In a multitude of churches the records have simply

disappeared. They are known to have been in existence years ago, but no one knows what has become of them. They are gone beyond recovery. Fire has wrought terrible havoc among the records of the older churches. My inquiries have elicited the monotonous response, "Our records were burned."

The disappearance of many records is due to the further fact that the ministers seem to have regarded them as their private property. When the pastor removed the records went with him. When the minister died the records of the churches he had served were looked upon as of little value, and in due time they went their way to the scrap pile. The records of Faggs Manor church are in point here. In 1852, the Rev. John D. Shane wrote to Dr. Charles Hodge, from Bourbon County, Ky.: "Dear Sir: As you are one of the vice-presidents of the Presbyterian Historical Society, I beg leave to contribute to the collections of that society, through you, an old volume that has turned up in my researches in the West." This parchment-covered book dates from 1740. It contains sessional records and, as well, many baptisms, marriages and deaths. It was written not many miles from Philadelphia. It was carried out to Kentucky. Years later it comes back to Philadelphia and is now in one of the safes of our society. Doubtless many others went West which have never found their way back. Several records of pioneer Kentucky churches which have come to us as part of the valuable Shane collection, afford evidence in support of this private property supposition. If an intelligent and exhaustive search were made through old trunks and boxes, and among the junk that has been relegated to the attic or the cellar in many a Presbyterian home, records of great value would probably be found. Within the last week I have located subscription lists in one of our old Maryland churches which were made in 1778, 1783 and 1790. They are soon to be given into the safe keeping of the Historical Society, to whose careful custody everything of this kind should be committed.

Before we proceed to catalogue the records of the churches of New Castle Presbytery, it may be well to speak of the records of the Presbytery itself. By the wisdom of the Pres-

bytery these, so far as they exist, are in the keeping of our society. Volumes I and II are lost. Volume III begins in 1758, and the records are substantially continuous from that year. They will be indexed as soon as this can be done with the limited means at our disposal. Meanwhile they are not only safe from harm, but accessible to all who desire the information they contain. The second volume, which dates from 1733 to 1758, has been lost sight of for nearly a century. In 1820 it is said to have been sought for in vain. The first volume, covering the period from 1717 to 1733, was consulted by a member of the Presbytery in 1888, only twenty-six years ago. Since then it has disappeared and diligent search has failed to locate it. It must still be in existence—somewhere. Where? A reward of twenty-five dollars will be paid by the writer for its recovery.

There are also records of the now non-existent Presbytery of Lewes in the custody of the Historical Society. They date from 1758 to 1810, and from 1835 to 1846, in one volume. A second volume runs from 1824 to 1835. Volume III is from 1858 to 1870. The records of this oft-resuscitated Presbytery are in excellent condition, and are complete except for the first twenty-three years of its existence.

It would be well if as much could be said for the records of the individual churches. Concerning these little can be said. Yet, in behalf of those—an increasing number—who seek for information it is well to indicate what there is. This is not the place for a discussion of much-mooted questions of priority. Long-standing differences of opinion as to the establishment of several of the early churches are still vigorously maintained. As, for instance, the dispute between Rehoboth, Md., and Snow Hill, or that between Drawyers and St. Georges. The dates herewith given are, in the judgment of the writer, correct. He has consulted every available authority and while some of the dates that follow may be disputed, it is believed that they can in every instance be verified. The churches are listed in the order of their formation.

Rehoboth, Somerset County, Md. (1683), stands first. It

was Makemie's own church. He organized other churches, he was Rehoboth's pastor. The congregation may have been gathered by William Traill, or by Traill and Makemie conjointly, but in 1691 Makemie was its minister. Upon land which he gave, the present church building was erected in 1706. It is, therefore, the oldest Presbyterian house of worship in the United States. It is as old as organized Presbyterianism. For in the same year in which its pastor superintended this building he assisted in the organization of the first presbytery. At Rehoboth Makemie's monument should have been placed, rather than in its inaccessible location on the Holden farm. As to the records of Rehoboth, here is where the sad story of fire begins. The Rev. John S. Howk, D.D., is authority for the statement that the old Rehoboth session book, together with portraits of Makemie and his wife, were lost in the burning of the house of Rev. Stephen Bloomer Balch, in Georgetown, D. C., in 1831. I have found nothing to verify this claim. Thomas Willing Balch, a reliable authority and a careful investigator, in his account of Dr. Stephen B. Balch (*Balch Genealogica*, page 181), says: "With his house the *early* sessional records of the church, many family and historical papers, and also a valuable portrait of the Rev^d Francis Makemie, were destroyed." The records here referred to seem to have been those of the Georgetown church. However, the Rev. Thomas B. Balch, a son of the Georgetown pastor, was the minister of Rehoboth from 1820 to 1829. He may have carried the Rehoboth books away with him, and left them in his father's house. If so we have another instance of the loss of records by reason of an improper removal from their proper place. The existing records of Rehoboth begin in 1849—a record of sixty-five years for a church which has lived through the vicissitudes and changes of at least two hundred and thirty-one years.

The Manokin Church, Princess Anne, Md. (1683-84), possesses the oldest church records in the Presbytery. Fire consumed every written record prior to 1747, but there are minutes of session, and baptisms, marriages and deaths from

that year. The latter have not been continuously kept. Thomas Wilson, the first pastor, and perhaps the founder of this church, was in Somerset County before Makemie, and Manokin is entitled to at least the second place on our list. The reader is referred for further information to the excellent history of Manokin by Mr. H. P. Ford.

The Makemie Memorial Church, at Snow Hill, Worcester County, Md., claims to be the oldest of the Makemie churches. Samuel Davis was its first pastor. He does not appear in Maryland until 1684. In my judgment the claim of this church to priority cannot be maintained. Except for a very brief and unsatisfactory account by the wife of a recent pastor, no history of Makemie Memorial has been written. There are no records earlier than 1880. Snow Hill has been swept by destructive conflagrations again and again. In one of these the records, and the church as well, were consumed.

The Pitts Creek Church, at Pocomoke City, Md., is another of Makemie's planting. Fire took the church books before 1830. From that year to 1856, and from 1884 to the present, there are minutes of session which contain baptisms. Marriages and burials for the same periods are also of record. There is a history of the town but none of the church.

The Wicomico Church, of Salisbury, Md. (1683-84), is the fifth and last of the Makemie group. About 1741 the home of the Rev. William Stewart at Princess Anne, pastor of Wicomico, as well as of Manokin, was burned. The records of both churches were in his keeping, and both were lost. "From January 1st 1750, all the records of Wicomico are in a good state of preservation." Next to those of Manokin, these are the oldest in the Presbytery. A very good history of this church, by the Rev. J. G. Smyth, is in the manuscript collection of the Historical Society.

The church at Onancock, Va., deserves mention here. It claims, and it seems correctly, to have a history from 1684, and to be a Makemie church. It belongs to the Southern Assembly. Makemie lived near Onancock before he removed to Rehoboth.

Lewes, Delaware, is next on our list. Charles A. Hanna, in his "Scotch-Irish," a most reliable authority, says it was established in 1692. Its records, which are consecutive and complete, begin with the call and installation of Rev. Mathew Wilson in 1756. I have not seen the minutes of the session, but the vital records are a model of care and conciseness. The baptisms date from 1758, the marriages from 1759, and the burials from 1754. Among the latter is that of "Cornelius Turner, who turned Quaker," and that of "Amy War-rington, who had six husbands." Amy ceased from her warfare on the twenty-eighth of February, 1768. The writer has a copy of these valuable records. Another copy is in the collections of the Genealogical Society of Pennsylvania. The earlier tombstone inscriptions have also been copied, and are among the manuscripts of the Presbyterian Historical Society. It is hoped that the original records will soon be lodged for safekeeping with our Society.

New Castle, Delaware. Originally, and from 1657 this was a Dutch Reformed Church. It so continued until 1684. In 1698 John Wilson became its pastor. A history of the church written by Dr. John B. Spotswood was printed by the congregation in 1859. It is out of print and scarce. The records of New Castle are extant from 1813, but they are neither consecutive nor complete.

Head of Christiana, 1708. The records are late, 1839 being the date of their beginning. All tombstone inscriptions have been copied and are in our library. The petition of the congregation for incorporation, presented to the Assembly of Delaware in 1786, has been printed in our JOURNAL (Vol. V, page 379). The history of the church by Dr. Vallandigham, the venerable and beloved pastor, has had a second edition, which is now also difficult to procure.

Drawyers, 1710. There are no records before 1832, except a mere scrap with a few eighteenth century baptisms. The ancient church building of this congregation is now used for worship on only one Lord's Day in the year, the first Sabbath in June. This annual service is an event in Delaware which brings a throng of visitors from every part of the state.

The history of the church, by the Rev. George Foote, is well known and worthy of high praise.

Pencader, at Glasgow, New Castle County, Del. (1710), is the church which gave Samuel Davies to Presbyterianism. The Rev. William Cheally, who was pastor from 1796 to 1801, is the only minister who kept a careful record of baptisms, marriages and deaths. Of these we have a copy. An honored elder, Dr. W. T. Skinner, wrote and published a very good history of Pencader a few years before his tragic death. An Associate Presbyterian Church was in existence here from 1754 to 1780, of which the Rev. Mathew Henderson was pastor.

Cedar Creek, Sussex County, Del. (1714), has long since ceased from its work. No records remain. We only know that the church was organized, lived its life and died.

Dover, 1714. The Society for the Propagation of the Gospel sent a minister to St. Jones (as Dover was then called) in 1711, who found that "the greatest number of the people there were Presbyterians." There is, however, no evidence that they were organized. But there was an organization apparently as early as 1714. Mr. Hanna gives 1714 as the year in which the Dover church came into existence. The extant records begin in 1840. A historical sermon, by the Rev. John F. Stonecipher, was printed by the congregation in 1887.

The Double Run, or Murtherkill, Church, eight or nine miles south of Dover, was formed the same year (1714). It passed away many years ago. Not even a foundation stone of the building is in place. A few tombstones and a depression in the ground where a church once stood, alone remain to indicate that here for nearly a century and a half, a center of Gospel light and influence was faithfully maintained.*

*This is as good a place as any to preserve the inscriptions on these stones. Many of them have disappeared since my first visit to the place:

"George Craige, died 1738, aged about 53."

"Isabella, his wife, died 1753, aged 63. Also five of their children."

"John Chambers, died July 21, 1851, aged 65 years, 6 months, and 8 days."

Rock Church, Cecil County, Md. (1720), has a complete list of members from 1822, but no other records until 1855. The Rev. John H. Johns, pastor from 1861 to 1883, is the historian of "the Rock." His unusually praiseworthy narrative, published in 1872, contains a list of the inscriptions in the two ancient burial grounds of the congregation.

Lower Brandywine, New Castle County, Del., was organized in 1720. Its records prior to 1850 have not been preserved. The very satisfactory history of the church was written by the Rev. George Edward Jones in 1876.

White Clay Creek, New Castle County, Del. (1721), has a list of members made by Rev. William McKennon in 1756. Its application for a charter, in 1786, with the names of communicants appended, is in print. (See *THE JOURNAL OF THE PRESBYTERIAN HISTORICAL SOCIETY*, Vol. V, page 381.) The tombstone inscriptions are also among the society's collections. Records are wanting until 1841. The history, by the Rev. William D. Mackey, is a very good account. It is one of the many that were written in the centennial year, 1876, in response to the appeal of the Historical Society, for which the Presbyterian Church owes this Society an unacknowledged and unpaid debt.

Red Clay Creek, New Castle County, Del. (1722). This church has no written history and no local materials for a history before 1831. Tombstone inscriptions prior to 1860 were copied and deposited with the Historical Society by the writer. The present scholarly pastor of this old church is well equipped for the task of collecting its annals for publication, and it well deserves a historian.

West Nottingham, Cecil County, Md., was organized in

"Aenor Chambers, died August 15, 1874, aged 80 years."

"John Chambers, died Sept. 17, 1855, aged 41 years, 4 months, and 17 days."

"Mary P., wife of John G. Chambers, died June 10, 1868, aged 60 years."

"Joseph Chambers," "Rachel Chambers," "Benjamin Chambers." (For the last three names there are no dates.)

1724, or possibly a few years earlier. Hanna says, "before 1720." The records are from 1836, but they are fragmentary until very recently. The history of the church by its beloved and well known pastor, the Rev. Samuel A. Gayley, D.D. (1856 to 1893), printed in 1865, is now a rare pamphlet.

Smyrna, Kent, Del., formerly the Duck Creek Church, had its beginnings in 1726 and was for a long time associated with the Dover church. At its spring meeting, in 1726, the Presbytery of New Castle directed Mr. Hook "to supply the people of Kent (Dover) occasionally, and to preach at Duck Creek on the Tuesday following the last Sabbath of May." This is the first mention of the church, and doubtless supplies the date of its formation. It has records from 1846.

Cool Spring, Sussex County, Del. (1728), was united with Lewes and Indian River from 1758 to 1860. Its records for this period are included in the Lewes records, but the Cool Spring and Indian River baptisms, etc., are carefully indicated by the appropriate initials. Its application for a charter in 1786, signed by the men of the congregation, was printed in the *JOURNAL* of December, 1910.

Christiana, New Castle County, Del. (1738), has minutes of session from 1835. George Whitefield preached here on the thirteenth of April, 1740, to a great throng, on the conversion of Zacchæus.

The Buckingham Church at Berlin, Worcester County, Md., was organized before 1740. No history has been written. Its earlier records were burned, but there are minutes of session from 1796, and trustees' records from 1803. It is now a vigorous and prosperous church.

Wilmington, Delaware, First Church, 1737. A history of this church by the Rev. Charles D. Kellogg, was printed in 1865. No records of a date prior to 1875 are known to exist.

Pigeon Run, New Castle County, Del., came into existence before 1740, and has been defunct for a century and a half. Dr. Spotswood states that there was a house of worship here, but no organized congregation. I venture to believe that there was an organization which was merged in St. Georges in 1742. The old graveyard of the church is piously kept in

good condition by descendants of families which worshiped here.

St. Georges, New Castle County, Del., 1742. An earlier date is claimed, but Dr. Foote's argument in the *Christian Observer* of March 27, 1846, and in his "History of Old Drawyers," is conclusive as to its organization by members of the New Side party from Drawyers and Pigeon Run, in 1742. The Rev. Thomas Read wrote a history of St. Georges before 1800. I have never been able to come up with a copy of it. Inquiries concerning the records have met with no response.

Forest Church, Middletown, New Castle County, Del. (1750), was organized by the Rev. John Rodgers, D.D. It was reorganized after a brief period of desuetude in 1851. There are two histories, one by the Rev. James C. How, under date of 1850, brief but comprehensive; the other by the Rev. John Patton, printed in 1878. Few copies of Mr. How's account are in existence. The records have been well kept and preserved since 1851.

Indian River, Sussex County, Del., was organized before 1750, lived a precarious life for over a hundred years and was disrupted by the Civil War. The church, built in 1794, and covered with cypress shingles, is still standing, forsaken and desolate. The records of Indian River are to be found with the Lewes records. (See *THE JOURNAL OF THE PRESBYTERIAN HISTORICAL SOCIETY*, Vol. V, for a list of incorporators in 1786.)

Georgetown, Kent County, Md., circa 1740; Chestertown, Md., before 1750; Queen Anne, Md., 1758; Vienna, Md., 1760; and Taylor's Bridge, New Castle County, Del., of uncertain date, are all churches whose candles have been removed. No records can be found for any of them. The Delaware Peninsula is a graveyard of Presbyterian churches. Nevertheless the church is stronger now than ever before. New Castle Presbytery churches and pastors have great reason to thank God and take courage.

Blackwater, Sussex County, Del. (1763), has but one elder and four or five faithful members remaining. It is first mentioned in the minutes of Lewes Presbytery in 1763, when

it is recorded that "The call to Mr Charles Tennant for 2-3 of his time at Buckingham, as also a call *from a congregation* near Indian river, *called Blackwater*, for 1-3 of his labours, were jointly brought in." In the list of churches in the minutes of the Synod of Baltimore, 1690 is given as the year of the formation of this church. That date cannot be verified. The minute quoted above fixes the later date. This old church has given life to two promising daughters, one at Ocean View (1856), on the east, the other at Frankford, on the west (1894).

Hanover Church, Wilmington, Del. (1772), has records from 1781. It was incorporated in 1787 as the Christiana Church, but it was popularly known as the Second Church until 1831, when it became the Hanover Street Church. Dr. Lafayette Marks preached a historical sermon at the centennial anniversary in 1882, which was published, together with other addresses delivered on the same occasion.

The Elkton Church, Cecil County, Md., was formed in 1833. Its records are, I believe, complete from the beginning. There was a Presbyterian church at Elkton from 1741 to 1760, of which no record remains. It was consolidated in the latter year with Pencader. An historical sermon by the Rev. James O. Murray, D.D., of Princeton, a son of the church, delivered at the fiftieth anniversary in 1882, is in print.

Newark, Delaware, 1835. Records are preserved from the beginning. A succinct history of the church and of the old Newark Academy was published in 1876.

Port Penn, New Castle County, Del. (1837), has complete sessional and vital records to date.

Port Deposit, Cecil County, Md. (1837), has minutes of session, but no other records which are consecutive.

Bridgeville, Sussex County, Del. (1846), Delaware City (1849), Green Hill, New Castle County, Del. (1849), and Milford, Sussex County, Del. (1849), all have satisfactory records. The eighteen or nineteen churches organized since 1850 may properly be supposed to be in possession of records that are at least measurably complete. If not, some one

in each church has been criminally negligent. History is still in the making. What is being done now should be conscientiously recorded for the information and guidance of the better, stronger church that is yet to be. The dearth of information concerning the pioneers of Presbyterianism is sadly to be regretted. In most cases we do not know even their names. The loss is not theirs, but ours. They sowed for our reaping. We build on their foundations. They "lie in the myriad graves of old, with never a story, and never a stone." But they have their reward. Time has devoured their written memorials, but "their record is on high."

NOTES.

Ministers and other students of the life and work of George Whitefield will find abundant material in the library of The Presbyterian Historical Society. Complete copies of his Journal in early editions, the Memoirs by Dr. John Gillies, and the various lives by Roberts, Belcher, Phillips, and Billingsley, may all be consulted. The Society will be pleased to have visitors use the several biographies of John Huss. These have been removed from the shelves, and placed on one of the tables for convenience of access.

It will interest our members, and doubtless many others, to know that the Society has secured a copy of the Diary of the Rev. John Cuthbertson. It was kept from the time of his landing at Newcastle in 1751, until a few months previous to his death in 1791, and contains an account of his activities as itinerant minister and evangelist upon the frontiers of Pennsylvania and Maryland. Many baptisms and marriages are recorded in this diary that are not known to be of record anywhere else. The diary has not been printed.

JOSEPH BROWN TURNER,
General Secretary.

INDEX.

- Abington Address, 3
 Adams, John, 261
 Adams, Rev. John Quincy, 175-208, 234-254.
 Adamson, Charles B., 23
 Adet, Pierre Auguste, 245
 Agnew, Rev. B. L., 23, 220
 Agnew, Samuel, 5, 19
 Memorial Library Fund, 21, 217, 218
 Albert, Michael, 120, 318
 Alden, *New Jersey Register*, 72
 Alevianus (see Olevianus)
 Alexander, Rev. A., 69
 Alexander, Rev. Archibald, 76, 82, 83, 164, 172, 347-351.
 Biographical Sketches of Founder and Principal Alumni of Log College, pp. 164 ff.
 Alexander, Charles B., 213
 Alexander, Rev. David, 147
 Alexander, Francis, 147
 Alexander, Lucien H., 14, 28, 220
 Alison, Rev. Francis, 259
 Allebach, Christian, 281
 Allen, *American Biographical Dictionary*, 73
 Allen, John C., 210
 Allen, Rev. William, 106
 Allen, William, 121, 365, 367
 Allison, Rev. Patrick, 106, 107
 Alpen, Magdalena, 41
 Alstein, Do., 40
 Ames, 97
 Amwell, N. J., 362, 380
 Anderson, Rev. James, 385
 Andrew, Rev., 124
 Andrews, Rev. Jedidiah, pp. 37 ff., 53, 124, 299, pp. 257 ff.
 Anne, Queen, 384
 Antes, Anna Catharine, 33
 Antes, Fridrich, 33
 Antes, Henry, 33
 Antonides, Rev. Vincentius, 47, 50, 51, 59, 126, 379
 Apostles' Creed, 100
 Arent, J., 277
 Arent, J. B., 277
 Arent, Jacob, 126, 370
 Arets, Lenart, 351
 Armstrong, Rev. James Francis, 91
 Armstrong, Prof. William Park, 62
 Arnet, Jacob, 303, 309, 332, 376
 Arthur, Thomas, 162
 Ashley, Gen. Moses, 185
 Associate Presbyterian Churches Pender, 393
 Associate Reformed Presbyterian Churches
 Philadelphia, pp. 261, ff., 271
 Fifth, 271
 First, 264, 267
 Second, 263
 Atkinson, E. G., 159
 Aulenbach (see Aulenbacher)
 Aulenbacher, Andrew, 303, 311
 Austin, William L., 20, 23
 Aweegh, Margaret, 84
 Baal, Tobias, 317
 Backer, Conrad, 34
 Balch, Rev. Stephen Bloomer, 106, 390
 Balch, Rev. Thomas B., 390
 Balch, Thomas Willing, 390
 Balch Genealogica, 390
 Balspach, Peter, 314
 Baltz, Joh. Jörg., 117, 118
 Barber, Edward, 170
 Barclay, A. Charles, 14, 20, 22, 23, 214, 220
 Barker, John, 195
 Barnes, Rev. Albert, 5, 259, 270
 Bassler, Henrich, 378
 Bassler, John Henry, 314
 Bates, J., 180
 Bauman, Jacob, 119, 316, 320
 Baumann, Matheis, 40
 Beadle, Rev. E. R., *The Old and the New*, 173
 Beall, Col. Ninian, 14, 63, 64
 Beatty, Rev. Charles, 226, 228, 338, pp. 343 ff.
 Bechtel, John, 292, 293
 Becker, Peter, 39
 Bedford, J. Claude, 23, 219
 Beeber, Rev. Thomas R., 23, 214, 220
 Beissel, Conrad, pp. 39 ff.
 Ehebüchlein, 40
 Bekker, J., 114
 Belcher, Gov. 89
 Belcher, Rev. Joseph, 399
 Bennington, Vt., First Church, 234
 Bensch, George, 119, 292
 Benson, Rev. Louis F., 20, 23, 214, 215, 220, 304
 Bentzel (see Bensch)
 Berger, John, 302
 Best, George, 317
 Beverley, Robert, 233
 Beyer, Jacob, 302
 Beyer, Valentin, 117, 118, 315, 332, 333, 377
 Billingsley, Rev. A. S., 399
 Bingeman, Lorentz, 34, 50, 60
 Black, John, Collection of MSS, 159
 Black, Rev. Samuel, 173
 Blackwood, Rev. William, 262
 Blair, Rev. Samuel, pp. 69 ff., 147, 163, 167, 229, 340
 Bleikers, Johannes, 351
 Blum, Frantz, 317
 Blum, John, 319
 Boardman, Rev. Henry A., 262
 Boardman, Sally, 206
 Boehm, Anna Maria, 27
 Boehm, Anna Maria Sherer, 26, 27, 281, 315
 Boehm, Anthony William, 26, 27
 Boehm, Elizabeth, 27
 Boehm, Rev. John Philip, 24-60, 113-141, 274-303, 305-333, 358-384
 Boehm, John Philip, 27
 Boehm, Maria Philippina, 27
 Boehm, Sebina, 27
 Boel, Rev. Henricus, 47, pp. 50 ff., pp. 126 ff., 355, 358, 359, 379
 Bogarten, Rev. 353

Bohm, John Philip, 370
 Boice, Rev. James Y., 28, 220
 Bolton, Rev. J. Gray, 220

BOOKS REVIEWED

Centennial Celebration of the Theological Seminary of the Presbyterian Church U. S. A. at Princeton, N. J., 62

Der Heidelberger Katechismus, (Lang) 255, 256

Down-town Church (Young), 61

Lovejoy, Elijah Parish (Jameson), 62
Parish Histories

East Buffalo, Pa. (Eagleson), 61

Borneman, Henry S., 214, 220

Boughan, Mr., 232, 233

Bowen, Rev. L. P., 158

Bowman, Jacob, 292

Boyd, Rev., 124

Boyd, Rev. Alexander, 109, 111, 112

Boyd, Rev. James, 112

Boyd, Rev. John, 169

Boyer, Gabriel, 298

Bradford, William, 58

Bradnor, Rev. John, 173

Brainerd, Rev. David, 190

Brainerd, Rev. John, 6

Brainerd, Rev. Thomas, 260

Brechbuhl, Wendel [John Wendel],

117, 118, 285, 302, 315, 333, 370

Brechbuhl (see Brechbuhl)

Breckenridge, Rev. John, 106, 107

Breed, Rev. William P., 5

Breeze, Samuel, 74

Briggs, *American Presbyterianism*, 231

British Weekly, 159

Brittin, Nathanl., 337, 340

Brooks, Rev. Asabel L., 65

Brooks, Sarah T. Warner, 66

Brooks, Rev. Walter Augustus, 17, 23,

65-66, 210

Brothers, Richard, 199, 201

Brown, Rev. Allen H., 155, 347

Outline History of the Presbyterian Church in West or South Jersey, 173

Brown, Rev. Charles, 270

Brown, Elijah, 185

Brown, Elizabeth N., 15

Brown, Isaac, 201, 202, 208

Brown, Jeremiah, 74

Brown, Leah, 75

Brunholtz, Rev., 121

Brunner, Felix, 316

Bucher, John Dietrich, 303, 308, 332, 376

Buckenharn, J. E. Burnett, 352

Bunyan, John, 193

Burr, Rev. Aaron, 91, 340

Burrell, Rev. D. J., 212, 221

Cafferth, Gerhard, 117

Calhoun, Rev. John, 23, 220

Calvin, 97, 98, 255, 256

Campbell [Campbel], Rev. James, 110, 146, 147, 167, pp. 223 ff., 334, 337, 340, pp. 343 ff.

Carlisle, Rev. Hugh, 109, 110

Carr, William, 229

Carruthers, Dr. S. W., 159

Carruthers, Dr. W., 159

Catechisms

Brentz's, 99

Catechisms

Bullinger's, 98

Calvin's, 98

Craig's, 99

Emden, 98

Genevan, 256

Heidelberg, 96-104, 225-226

Lasco's, 98

London-Emden, 256

Luther's, 96

Micronicus', 98

Strassburg, 256

Westminster, pp. 96 ff.

Zurich, 256

Cattell, William C., 5, 12

Endowment Fund, 19, 20, 214, 216

Chambers, *Germans in New Jersey*, 362

Chambers, Aenor, 394

Chambers, Benjamin, 394

Chambers, David, 222, 224, 334, 337

Chambers, Jane, 143, 144

Chambers, Rev. John, 266, 270

Chambers, John, 393, 394

Chambers, John G., 394

Chambers, Joseph, 394

Chambers, Mary P., 394

Chambers, Rachel, 394

Chambers, Thomas S., 215

Chandler, Rev. George, 265

Charleston, S. C., Independent Congre-

gation, 106

Cheally, Rev. William, 393

Chenango County, N. Y., pp. 175 ff.

Christian Observer, 396

Churchill, Col. William, 232, 233

Church Records, 386, 387

Dutch, 386

Quaker, 386

Swedish, 386

Classis of Amsterdam, 114

Letters to, 24-46, 274-303, 322-

333, 353-384

New York, 116

Rotterdam, 323, 324

The Hague, 114

Cleland, Rev. Charles S., D.D., 23, 220

Clemens, Gerhart, 86

Clerk, George, 335

Clerkson, David, 359

Clothier, Clarkson, 23, 220

Clyde, *History of the Irish Settlement, Allen Township, Presbyterian Church*, 171

Cocceius, 100

Cochran, Rev. Joseph W., D.D., 23,

214, 220

Cochrane, Andrew, 159

Costus of Pennsylvania

Minutes of, 44, 57, 58, 122, 123,

280, 290, 291, 293, 298, 313,

327, 362, 372

Colligan, Rev. J. H., 159

Colman, Rev. Benjamin, 231

Communion Services

Hyattsville, Md., 14, 15, 63, 64

Conestoga Baptist Church, 39

Conestoga Township, Pa., 42

Connecticut Evangelical Magazine and Religious Intelligencer, 190

Connecticut Missionary Society, pp. 176 ff.

Converse, Elizabeth Perkins, Endow-

ment Fund, 19, 215

Cooly, Eli F., 77

Corson, Prof. Hiram, 213

- Corwin, *Ecclesiastical Records of the State of New York*, 24, 28, 46, 58, 114, 116, 353, 354, 364, 381
- Corwin, *Manual of the Reformed Church in America*, 115, 275, 291, 323, 362, 375
- Covenry Baptist Congregation, 39
- Cowell, Rev. David, D.D., 88, 91
- Cowell, Dr., 90
- Craghead (see Craighead)
- Craig, John, 334
- Craige, George, 393
- Craige, Isabella, 393
- Craighead, Rev. Alexander, 147, 149
- Craighead, Rev. James G., 5
- Cramer, W. Stuart, *History of the First Reformed Church, Lancaster, Pa.*, 314
- Crawford, Rev. James, D.D., 18, 17, 22, 23, 214, 219, 220
- Cross, Rev. Jno., pp. 142 ff., 169
- Culp, C. J., *Bound Brook Presbyterian*, 168
- Cummings, Rev. Archibald, 367
- Cummings, Robert, 146, 152, 224
- Cummins (see Cummings)
- Curtis, Moses Sheldon, 181
- Cuthbertson, Rev. John, 399
- Cuyler, Rev. C. C., 259, 270
- Dales, Rev. John B., 5
- Davenport, Rev. James, 345
- Davidson, *Historical Sketch of the First Presbyterian Church of the City of New Brunswick*, 168
- Davies, Rev. Samuel, 168, 393
- Davis, C., 176
- Davis, Rev. Samuel, 391
- Dean, Rev. William, 153, 228, 229, 337, 338, 343, 344
- Declaration of Allegiance, pp. 369 ff., 383
- Declaration of Independence, 3
- de Bois, Jan, 310
- Deening, Henry, 281
- Deeweas (see De Wees)
- Delaplaine, Nicolas, 292
- de Huff, John, 35
- De Wees, Anna Christina Meels, 34
- De Wees, Willem [William], 34, 127, 277, 280, 290, 303, 315, 332, 376
- Dickinson, Rev. Jonathan, 4, 340
- Diel, John Michael, 315, 332, 377
- Diemer, James, 129
- Diemer, John Jacob, 48, 128, 129, 287, 331, 332, 353, 372
- Diemer, Rachel, 129
- Diffenderfer, *German Immigration into Pennsylvania*, 308
- Dilback, Abraham, 34
- Dilback, Isack, 34
- Dilback, Jacob, 34
- Dilback, Marieke, 34
- Dill, Johann Michel [John Michael], 117, 118, 370
- Dintenmeyer, Johannes, 126
- Dixon, Rev. Dr., 87
- Dodder, Georg Philip, 48
- Doddridge, Rev. Philip, 287
- Doldes, Prof., 97
- Dörr, Peter, 314
- Dorsius, Peter Henrich, 122, pp. 275 ff., pp. 286 ff., 291, 302, pp. 305 ff., 317, 320, 322, 326, 331, 332, 354, pp. 356 ff., pp. 372 ff.
- Dotterer Family, 60
- Dotterer, *Historical Notes*, pp. 34 ff., 114
- Dotterer, Rev. John Philip Boehm, 26
- Dotterer, *Montgomery County Historical Notes*, 58, 290
- Dotterer, *Perkiomen Region*, 33, 34, 297, 309
- Drinkdenhengst (see Tricktenhengst)
- Druckdenhengst (see Tricktenhengst)
- Drummond, Betsey, 76
- Drysdale, Rev. A. H., 159
- Dubbs, *Earliest Reformed Church in Lancaster County*, 121, 294
- DuBois, Rev. Gualtherus, 47, 50, 59, pp. 126 ff., 379
- DuBois, Rev. E. P., 70
- Duenkel, John, 303, 308, 332, 336
- Duffield, Rev. George, 259
- Dulles, Rev. Joseph H., 67
- Dunkel (see Duenkel)
- Dunkers, pp. 39 ff., 294, 369
- Dunlap, Calvin, 36
- Dupuy, Moore, 92
- Dutch Reformed Church, 379
- Eagleson, Andrew S., 61
- Eaton, Joanna, 73
- Eaton, John, 73
- Eberhard, Michael, 316
- Edwards, E., pp. 181 ff.
- Edwards, Rev. Jonathan, 4, 91, 142, 190
- History of the Work of Redemption*, 196
- Edwards, Morgan, 69
- Elliot, Rev. W. Hume, 159
- Elmer, William, M.D., 92
- Ely, Rev. Ezra Stiles, 260, 270
- Emaus Moravian Church, 127
- Engles, Rev. William M., 261
- Ephrata Chronicle, pp. 40 ff.
- Evans, Rev. David, 304
- Minister of Christ, and the Duties of His Flock*, 304
- Ewig, Joh. Niclas, 117, 118, 285, 302
- Ewig, Nicolaus (see Joh. Niclas)
- Ewing, Rev. John, 259
- Fagg's Manor Academy, 163
- Falkenstein, *German Baptist Brethren or Dunkers*, 39
- Fanshawe, John E., 15
- Feder, Johann Michel, 117, 118
- Fenn, Benjamin, 335
- Fetter, Belchert, 117, 118
- Finch, Rev. Mr., 69
- Finley, Rev. Samuel, 74, pp. 146 ff., 164, 167 pp. 223 ff., pp. 337 ff.
- Fischer, Herman, 316
- Flavel, Rev. John, 183
- Flemmings, Thomas, 147
- Flynt, Henry, 200
- Fohrer, John, 311, 332
- Footo, Rev. George, 393, 396
- History of Old Drawyers*, 396
- Ford, Harry Pringle, 17, 23, 158-159, 214, 220, 391
- Forsyth, Rev. John, 5
- Fowler, Rev. Abraham, 243
- Fowler, *Presbyterianism in Central New York*, 179
- Fox, George, 68
- Foxcroft, Elizabeth Danforth, 200
- Foxcroft, Hon. Francis, 200

- Foxcroft, Martha, 200
 Frack, Jacob, 374
 Franklin, Benjamin, 304
 Autobiography, 304
 Frazier, John, 170
 Frederick III, pp. 96 ff., 255, 256
 Frederick, Anna Barbara, 119, 292
 Frederick, Henry, 119, 292
 Freeman, Rev. Adam, 106, 107
 Freeman, Rev. Jonathan, 155-157, 347-348
 Frelinghuysen, Rev. Mr., 291
 Frelinghuysen, Rev. Theodore Jacob, 861-862
 Frenler, Jost, 315
 Presenius, *Nachrichten*, 33
 Frolich, Hans Michel, 48
 Frymuth, Rev. John Caspar, 375
 Fuller, Rev. Andrew, 252

 Gardner, Rev. Corliass B., 15
 Garret, Rev. Mr., 79
 Garretson, Rev. Freeborn, 242
 Gasper, Thomas, 34
 Gaul, Joh. Ullrich, 117, 118
 Gayley, Miss, 13
 Gayley, Rev. Samuel W., 395
 Gayley, T. G., 13
 Gebhard, John, 285, 802, 315
 Gebhardt (see Gebhard)
 Geiser, *Redemptioners and Indentured Servants in Pennsylvania*, 308
 Genealogical Society of Pennsylvania, 392
 George II, 383, 384
 Gerhard, *History of New Holland Charge*, 120, 312
 German Seventh Day Baptists, 89
 Gerrish, Benjamin, 200
 Gerrish, Martha, 200
 Ghassten, Margaret, 154
 Gifford, William, 185
 Gillespie, Rev. George, 148
 Gillette, *History of the Presbyterian Church in the U. S. A.*, 155
 Gillies, Rev. John, 399
 Glasbrook, Rev. James, 106
 Gleim, Johan Michael, 127
 Glendy, Rev. John, 107
 Goetschi (see Goetschy)
 Goetschy, Rev. Henry, 122, 123, 290, 291, pp. 296 ff., 305, 306, 307, 316, 317, 326, 360, 361, 375, 378
 Goetschy, Rev. Maurice, 291
 Good, Rev. James I., 23, 96-104, 220, 355
 History of the Reformed Church, 34, 35, 276, 293, 297
 Gooszen, Prof., 97, 99
 Gordon, Gov., 60
 Görlach, Anna Margaretha, 127
 Gorner, John, 314
 Gould, Rev. Ebenezer, 178
 Graham, Rev. Loyal Y., 17, 23, 212, 220, 221
 Grant, Ebenezer, 76, 77
 Graves, Virginus F., 15
 Great Awakening, 161, pp. 164 ff.
 Great Britain, 384
 Greber, Andrew, 316
 Green, Rev. Ashbel, 105, 109, 259
 Green, E., 249
 Green, James S., 351
 Green, S., 244
 Green, T., 235, 250, 254

 Green, Rev. William Henry, 92, 266
 Gref, Sebastian, 303, 310
 Greiff, Stephen [Stephan], 117, 141
 Griesemer, Casper, 298
 Groff, Barbara, 309
 Groff, Joseph, 309
 Gruber, John Adam, 33
 Guldin, Samuel, 293

 Haag, Jacob, 382, 383
 Haag, John, 311
 Haag, John Jacob, 315
 Haak, John, 303
 Hageman, Ulrick, 188
 Hall, *History of the Old Presbyterian Congregation of "The People of Maidenhead and Hopewell,"* 168
 Hall, Rev. John, 89
Hallesche Nachrichten, 121
 Halsbrun, Andrew [Andres], 295, 314
 Halsey, Robert, pp. 231 ff.
 Hamill, Family, 172
 Hamill, Hugh Henderson, 92
 Hamilton, Alexander, 59
 Hamilton, Andrew, 366, 367
 Hamilton, Hugh, 343
 Hanna, Charles A., 392, 393, 395
 Scotch-Irish, 392
 Hark, *Chronicon Ephratense*, 89, 294
 Harris, Rev. John, 386
 Hart, Rev. Joshua, 191
 Hartford, Association of, 106
 Hartmann, Lorents, 117, 118
 Hassert, Arnold, 138
 Hassert, Catharine, 138
 Hassert, Jacob, 138
 Hautz, Anna Margareth, 312
 Hautz, John Christopher, 312
 Hautz, John Philip, 312
 Hautz, Philip Lorents, 312
Hazard's Register, 37, 125, 294
 Heckler, *History of Lower Salford Township*, 26, 34, 36, 58, 281, 290
 Hedley, T. Wilson, 17, 23, 220
 Heidelberg Catechism, 96-104, 255-256
 Heinik, Philip, 126
 Helffrich, Rev. William, 122, 123
 Geschichte verschiedener Gemeinden in Lecha und Berks Counties, 123
 Heller, Rudolf, 120
 Helmbold, Anna P., 16
 Hemphill, Rev., 304
 Henderson, John, 147, 222, 227, 340
 Henderson, Rev. Matthew, 393
 Hendrickson, Lloyd, 69
 Henkel, Rev. Anthony Jacob, pp. 55 ff., 122
 Henry, Rev. Mr., 78
 Henry, Rev. Hugh, 386
 Hent, Peter, 117
 Herb, Johannes, 126
 Herchelroth, Lorents, 120, 313
 Herchelroth, Valentine, 378
 Herman, Leonard, 367
 Herr, Henry, 313
 Heven, Gerhart In de, 48
 Heyderich, Caspar, 117
 Hildebeutel, Martin, 374
 Hildeburn, *Issues of the Pennsylvania Press*, 304
 Hiler, Jacob, 318
 Hill, Rev. Edward Yates, 23, 220
 Hillegass, Georg Peter, 48, 116

- Hillegass, John Frederick, 57
 Hillegass Michael [Michel], 48, 56, 57, 858
 Hillegass, Michael, Jr., 57
 Hillegass, Peter, 56, 358
 Hillengass (see Hillegass)
 Hinke, Rev. William J., 25-60, 113-141, 274-303, 305-333, 353-384
Perkiomen Region, 54
 Hock, Rev. John Jacob, 814
 Hodge, Rev. Charles, 6, 388
Constitutional History of the Presbyterian Church, 69, 70, 168
 Hodshon, Theodore, 137
 Hoge, Rev. James, 5
 Hogg, J. R., 215
 Holden, Madam, 158
 Holtzbaum, Andrew, 312
 Holtzhauser, Casper, 316
 Hook, Rev. Mr., 395
 Hook, Johan Jacob, 295, 314
 Hope, John, 128
 Horn, *Proceedings of the Reunion of Apple's Church and of the Boehm Family*, 27
 Hotchkin, *History of Western New York*, 176, 185
 How, Rev. James C., 396
 Howk, Rev. John S., 390
 Huggins, William, 222, 227
 Hughes, *Historical Address on the One Hundred and Seventy-fifth Anniversary of the Origin or Founding of the Cold Spring Presbyterian Church*, 173
 Hunt, Rev. Mr., 79
 Hunt, Rev. James, 106
 Hunter, Hugh, 110
 Hunter, Gov. Robert, 58
 Hunter, Rev. Robert, 271
 Huntington, Conrad, 233
 Hunting, Rev. James M., pp. 79 ff.
 Huss, John, 399
 Hutchinson, Rev. Alexander, 147
 Hyde, Caleb, 187
 Hyde, Calvin, 207
 Hyde, Chauncey, 187
 Hyndman, Rev. Matthew J., 220
 Inglis, Rev. James, pp. 105 ff.
 Ingram, Rev. George H., 142-157, 161-174, 222-230, 334-346
 Irving, *Decennial Sermon Before the Presbytery of Morris and Orange*, 174
 Irwin, Samuel, 147
 Itzberger, Jacob, 303
 James III of England, 383, 384
 Jameson, Melvin, 62
 Janeway, Rev. J. J., 212, 259
 Janeway, Rev. Thomas L., 265
 Jeffrey, Rev. Alex., 159
 Johns, Rev. John H., 394
 Johnson, Alba B., 215
 Johnson, Rev. Herrick, 259
 Johnson, Jacob, pp. 334 ff.
 Johnston, Caleb, 106, 107
 Johnstone, Rev. William O., 12, 271
 Jones, Rev. George Edward, 394
 Jones, Rev. Joseph H., 260
 Jones, Rev. Malachi, 172
 Jones, Martha, 129
 Jones, Richard, 129
 Jones, Samuel, 313
 Jones, William, 224, 340
 Jones, Rev. William E., 210
 Jork, Johannes, 117
 Jotter, 41
 Joyce, Rev. James, 112
 Juda, Leo, 97, 98
 Jung, Deobalt, 48
 Junkin, *Discourse Delivered on the Centenary of the First Presbyterian Church, Greenwich, N. J.*, 171
 Kähler, John Charles, 314
 Kapp, Martin, 312
 Keach, Benjamin, 252
 Keiber, Wendel, 48
 Keith, Gov., 115
 Keith, *Provincial Councillors of Pennsylvania*, 137, 367
 Keith, Rev. Isaac Stockton, 106
 Kellogg, Rev. Charles D., 395
 Kennedy, Rev. Thomas, 79
 Kent, John, 189
 Kerr, Alexander, 270
 Kerr, Rev. Nathan, 191
 Keurlis, Peter, 351
 Keyser, *History of Old Germantown*, 34, 119, 292, 293
Old Historic Germantown, 280, 290
 Kind, Adam, 126
 Kintzing, Abraham, 117
 Kirk Patrick, John, 229
 Kirschner, John, 319
 Klauber, Johann Adam, 117
 Klem, Jacob Friederic, 367
 Klemens, Henry, 377
 Klemmer, Andreas, 117
 Klemmer, John Henry, 382
 Knauss, Anna Catharine Transue, 127
 Knauss, Anna Margareta Görlach, 127
 Knauss, Ludwig, 34, 35, 127, 277, 303
 Knauss, Sebastian Henry, 127
 Knibbe, Rev. 49
 Knoll, John, 303
 Knopp, Leonard, 370
 Knoss (see Knauss)
 Knott, Peter, 75
 Knox, Rev. Samuel, 106, 107
 Kraft, Rev. H., 256
 Kraus, Jacob, 308
 Krausen, Jacob, 303, 332
 Kremer, Hans Jörg., 117, 118
 Krusen, Jacob, 376
 Kucher, Peter, 319
 Kuehlenwein, 41
 Kugler, *History of the First English Presbyterian Church in Amwell*, 168
 Kulenkamp, Rev. Mr., 355, 359
 Kunders, Thones, 351
 Kuntz, Lorentz, 117, 118
 Lamb, Joseph, 340
 Lack (see Lock)
 Lang, Prof. A., 97, 99, 255, 256
Heidelberg Catechism and Four Related Catechisms, 255
 Lanning, William M., 15
 Latta, James, Endowment Fund, 19, 20, 215, 217
 Latta, William J., 28
 Law, Rev. Andrew, 106
 Lawrence, Thomas, 136, 187, 140, 141
 Layfield, Samuel, 232, 233
 Leaman (see Leeman)
 Learned, *Pastorius*, 34
 Lecolie, Pieter [Peter], 48, 116

- Ledwith, Rev. William L., 5
 Lee, Josiah, 188, 186
 Leeman, Christian, 126, 370
 Leibl, Frederick [John Frederick], 303, 310
 Leibl, Peter, 311
 Lensen, Jan, 351
 Leshar, John, 298
 Levan, Abraham, 311
 Levan, Daniel, 310, 311
 Levan, Isaac, 310, 311
 Levan, Marie Bean, 311
 Leyn, John, 120, 312, 318
 Lisle, N. Y., First Congregational Religious Society, 178
 Little, John, 84
 Little, John T., 84
 Little, Theophilus, 75
 Little, Thomas, 67-85
 Livermore, *History of Cooperstown*, 182
 Lock, Johann Engelbert, 117, 118
 Loetscher, Rev. Frederick W., 23, 215, 220
 Lofthouse, Mathew, 64
 Log College, 150, pp. 163 ff., 167, 172
 Longstreet, Garret, 75
 Lord, Rev. Willis, 261
 Louis, Philippe, 261
 Love, Catherine, 152
 Lovejoy, Elijah Parish, 62
 Lowrie, Rev. Samuel T., 5
 Lucken, Jan, 351
 Luckey, Rev. George, 106
 Ludwig, DeBenneville K., 23, 220
 Lutherans, 121, pp. 365 ff.
 Lyon, George A., 23
 Lytleton, Lord George, 206

 McCahan, William J., 23
 McCalla, Rev. W. L., 261
 McCay, James, 340
 MacColl, Rev. Alexander, 23
 McCook, Rev. Henry C., 5, 12, 13, 211, 261
 McCoy, James, 168
 McCray [McCrea], Rev. James, pp. 142 ff., 147, 167, 170, pp. 222 ff., 334, 337, 340, 343
 McCray, William, 147
 McDowell, Rev. John, 266, 270
 McIlhenny, John, 215
 McIlvaine, Edward Shippen, 92
 Makemie, Rev. Francis, 4, 158, 231-238, 257, 390, 391
 Monument Fund, 19, 21, 215, 217, 218
 Makemie Land, 385
 McKennon, Rev. William, 394
 McKnight, Rev. Charles, 72, 73, 151, pp. 223 ff., 338, 339, 343, 344
 McMaster, James, 191
 McMaster, John S., 20, 138
 McMaster, Rev. Samuel, 158, 159
 Macphail, Rev. W. M., 159
 Maag, Jacob, 377
 Mack, Alexander, 39
 Mackay, Rev. T., 159
 Mackey, Rev. William D., 394
 Maffitt, Rev. William, 106, 107
 Magee, George W., 20
 Magruder, William P., 63
 Mancius, Rev. George William, 375
 Marks, Rev. Lafayette, 397
 Martin, Rev. Henry, 111
 Martin, Rev. Samuel, 106, 107

 Mather, Increase, 231
 Mattson, Enoch, 106, 107
 Maurer, Hans Adam, 34
 Mayer (see Meyer)
 Mead, *Pennsylvania German Settlement of Maryland*, 310
 Mecklenburg Declaration, 3
 Meels, Anna Christina, 34
 Meier, Henrich, 378
 Meirer, John Adam, 376
 Meng, Christopher, 119, 292
 Mennonites, 369
 Merryweather, Mr., 232
 Messerschmidt, Rudolf, 117, 118
 Meyer, George, 312
 Meyer, Hans, 34
 Meyer, Henry, 281, 311, 378
 Meyer, John, 50, 60
 Mayrer, Adam [Hans Adam], 303, 309
 Middlemiss, Rev. J. T., 159
 Milford Presbyterian Society, pp. 334 ff., 340, 341, 342, 343
 Military Tract, 176
 Miller, Rev. J. R., 15
 Miller, Rev. John, 386
 Miller, Rev. John Peter, pp. 36 ff., 59, 118, 119, 122, 124, 125, 294, 298, 360
 Minch (see Meng)
 Minton, Rev. Henry C., 22, 23, 65, 66, 86-95, 214, 219, 220
 Mitchell, Dr., 97
 Moore, Alfred F., 15
 Moore, Rev. F. H., 20, 215
 Moore, John, M.D., 194
 Moore, Lieut. Gen. John, 194
 Moravians, 355, 359
 Morgan, Rev. Joseph, 169
 Morse, Alpheus, 284
 Mosely, Rev. Elisha, 182, 285
 Mühlenberg, *Selbstbiographie*, 365
 Muir, Rev. James, 105, 109
 Müller, Felix, 314
 Müller, Jacob, 117, 118
 Müller (see Miller, Rev. John Peter)
 Munro, Rev. John H., 266
 Murphy, *The Presbytery of the Log College*, 172
 Murray, Rev. James O., 397
 Myers, Christian, 281

 Nassau, Rev. Charles W., 172
 Nassau, Rev. Robert Hamill, 172
 Neill, Rev. William, 260
 Nelson, *Church Records of New Jersey*, 85
 Neashamminey (see Log College)
 Neuschwanger, Christian, 50, 60
 Neuzehölzter, Joh. Jacob, 117, 118
 Newark Academy, 397
 Newborn, 40, 298, 299
 New Haven, 342
New York Missionary Magazine, pp. 176 ff.
New York Observer, 75, 77
New York Weekly Journal, 58
 Nichols, H. S. P., 17
 Nitschman, Bishop, 293
 Nixon, John F., 65

 Oberbeck, Andrew, 303, 309, 332, 370, 374, 376
 Oellen, Ullrich, 117, 141
 Ogden, Robert C., 23, 210
 Olevianus, pp. 96 ff., 255, 256
 Opden Graeff, Abraham, 351

Opden Graeff, Dirck, 851
 Opden Graeff, Herman, 851
 Orner, Jacob [Joh. Jacob], 117, 141
 Ottinger, Christoffel [Christopher],
 127, 303, 315, 320, 376
 Overbeck (see Oberbeck)
 Oxtoby, Rev. W. H., 13, 17, 23, 212,
 215
 Page, Isaac, 195
 Page, John, 121
 Paine, Thomas, 208
 Palmer, 97
 Palmer, Mrs., 13
 Pannabecker, Eva., 282, 309
 Pannabecker, Hendrick, 282, 309
 Paret, John, 291
 Parkhurst, Thomas, 232, 233
 Parry, David, 222
 Parry, Rev. Samuel, 169
 Parsons, D., 180
 Parsons, Rev. Dwight L., 85
 Parsons, Miss S., 251
 Pastorius, Francis Daniel, pp. 34 ff.,
 351, 352
Bechive, 34
 Paterson, Gen. J., 251
 Paterson, J. L., 248
 Patterson's Settlement, 175
 Church Organized at, 175
 Patterson, Gen. John, pp. 183 ff., 189,
 235, 245, 250, 253
 Patterson, Josiah, 236
 Patton, Rev. John, 396
 Pemberton, Ebeneser, 4, 340
 Penn, Thomas, pp. 365 ff.
 Pennebacker (see Pannabecker)
Penn Germania, 40
Pennsylvania Archives, 26, 129, 286,
 291, 370
Pennsylvania Colonial Records, 129,
 138
Pennsylvania Gazette, 304
Pennsylvania German, 298
 Perkins, Nathan, 201
 Perry, Samuel, 129
 Peruh, John George, 332
 Peters, Ralph, 367
 Peters, Rev. Richard, 333, 366
 Peters, Rev. Samuel, 184
General History of Connecticut,
 184
 Philadelphia (see Presbyterian Parishes)
 Independent Tabernacle, 260, 261
 Lutherans in, pp. 365 ff.
Philadelphia Observer, 264
 Philip Robert, 399
 Pickering, Timothy, 245
 Pindar (see Wolcott)
 Pitters (see Peters)
 Pixley, Major, 190, pp. 202 ff., 234
 Pixley, Mrs., 190, 234
 Pixley, Col. David, 185
 Plantinus, John, 353, 354
 Porter, Helen B., 16
 Powell, Samuel, 121
 Pratt, Horace S., 77, 78
 Pratt, Nathaniel A., 78, 79
Presbyterian, The, 63, 64, 66
 Presbyterian Church in the U. S. A.,
 General Assembly, 107, 108
 Board of Publication, 215
 General Synod, 52
Records, 52, 165
 New Side, 165, 173, 396

Presbyterian Church in the U. S. A.
 Old Side, 165
 Presbyterian Historical Society, 1, 2,
 pp. 5 ff., pp. 63, ff. 159, pp. 387 ff.
 Amendments to Constitution, 218,
 219
 Annual Meetings (1913), 17-23;
 (1914), 214-221
 Reports (1913), 12-16;
 (1914), 209-213
 Curator, 211
 Endowment Funds, 19, 214, 215
 Finance Committee, 14, 22, 210,
 218
 General Secretary, 15, 22, 23, pp.
 212 ff.
 Historical Memorials Committee,
 14, 212
 Honorary Librarian, 5, 22, 219
 Reports of (1913), 12, 13;
 (1914), 209, 210
 House Committee, 13, 210
 Journal, 6, 14, 210, 214, 218,
 392, pp. 394 ff.
 Editor of, 14, 210
 Library, 6, 399
 Gayley Collection of Pam-
 phlets, 13
 Westminster Collection of
 Books, 13
 Meetings Committee, 13, 212
 Membership Committee, 15, 210,
 211
 Museum and Gallery, 6, 211
 Committee, 13, 14
 Gavel, 211
 Westminster Collection of
 Prints, 14, 211
 Officers (1913), 22, 23; (1914),
 219, 220
 Publication Committee, 14, 210
 Shiell's Collection of Tokens, 211
 Treasurer, 5, 14, 212, 219
 Reports of (1913), 19-22;
 (1914), 214-218
 Presbyterian Historical Society of Eng-
 land, 159
 Presbyterian Parishes
 Abington, Pa., 172, 341
 Alexandria, Va., 105
 Allens Town (see Allentown)
 Allentown, N. J., 142, 168, 169,
 230, 339, 340
 Amboy, N. J., 225, 227, 338, 339
 Amwell, N. J., 225
 First, 168
 Baltimore, Md., 150
 First, 105
 Baskingridge, N. J., 169, 173
 pp. 223 ff.
 Bedford, 344
 Bensalem, Pa., 111, 112, 343
 Bermuda, 107
 Bethlehem, N. J., 144, 147, 170,
 pp. 343 ff.
 Blackwater, Del., 396, 397
 Bladensburg, Md., 63
 Bound Brook, N. J., 168
 Bridgeton, N. J., pp. 155 ff.
 Bridgeville, Del., 397
 Brook Haven, Long Island, 222
 Buckingham Church at Berlin,
 Md., 395, 397
 Burlington, N. J., 226
 Camillus, N. Y., 177

Presbyterian Parishes

Cape May, N. J., 149, 150, 173, pp. 223 ff., 338
 Cedar Creek, Del., 393
 Charlestown, Pa., 227, 338
 Chestertown, Md., 396
 Christiana, Del., 395
 Christiana Bridge, 149
 Cohansic, N. J., pp. 223 ff., pp. 339 ff.
 Conegocticio, 149
 Cold Spring (see Cape May)
 Cool Spring, Del., 395
 Courtlandt's Manor, 227
 Cranberry, N. J., 69, 142, 147, 223, 339, 343, 344
 Cranbury Mill, N. J., 169
 Cronpond, 224
 Crosswicks, N. J., 147, 169, pp. 223 ff., 343, 344
 Deep Run, Pa., 110
 Deerfield, N. J., 338
 Delaware City, Del., 397
 Derry, Pa., 149, 173
 Donegall, Pa., 149, 173
 Dorset, Md., 386
 Double Run, Del., 393
 Dover, Del., 150, 393, 395
 Drawyers, Del., 389, 392, 393, 396
 Duck Creek (see Smyrna)
 Dunigall (see Donegall)
 Durham, N. Y., 178
 East Buffalo, Pa., 61
 Elizabethtown, N. J., 73, 74
 Elk River, Md., 149
 Elkton, Md., 397
 Ewing, N. J., 88
 Faggs Manor, Pa., 71, 173, 388
 Forest Church, Middletown, Del., 396
 Forks of Brandywine, Pa., 149, 173, 229, 338, 343
 Forks of Delaware, Pa., 146, 147, 171, pp. 223 ff., 338, 345
 Frankford, Del., 397
 Freehold, N. J., 169, 226, 230
 Georgetown, Md., 396
 Gloucester, N. J., 223
 Great Valley, Pa., 149, 150, 173
 Green Hill, Del., 397
 Greenwich, N. J., 149, 173, 223, 343, 344
 Hanover, Pa., 149
 Heal of Christiana, Del., 392
 Highlands, 224, 345
 Hopewell [Hopewell], N. J., 163, 172, pp. 223 ff., 338, 340, 345.
 Hopewell, Pa., 149, 173
 Hyattsville, Md., 63
 Communion Silver, 14, 15
 Indian River, Del., 395, 396
 Jamaica, Long Island, 73
 James River, Va., 149, 223, 225
 Kent, Del., 386
 Kent, Md., 386
 Kingston, N. J., 163
 Lamington [Lamintunk], N. J., 170
 Lawrenceville, N. J., 88, 168
 Leacock, Pa., 149, 173
 Lebanon, N. J., 170
 Lewes, Del., 392, 395
 Lewis Town, 150
 Lisle, N. Y., 177, 178

Presbyterian Parishes

Little Brittain, 149
 Lower Brandywine, Del., 394
 Lower Mount Bethel Church, Pa., 171
 Maidenhead, N. J., 88, 163, 172, pp. 223 ff., pp. 338 ff., 343, 345
 Manokin, Md., 390
 Mendham (see Rocksitcus)
 Middletown, N. J., pp. 69 ff., 147, 169, pp. 223 ff.
 Millford, Del., 397
 Millstone, N. J., 81, 168
 Murtherkill, Del., 393
 Musconetcong, N. J., 171
 Muskinichunk (see Musconetcong)
 Neshaminah (see Neshaminy)
 Neshaminy, Pa., pp. 223 ff., 338, pp. 343 ff.
 Newark, Del., 397
 New Brunswick, N. J., 168, 173, pp. 339 ff.
 New Castle, Del., 225, 392
 New Providence, N. J., 173, 174
 New Providence, Pa., 227, 338
 Newtown, Pa., pp. 109 ff., 146, 149, 172, pp. 223 ff., 338, 344
 Norrington [Norrington], Pa., 147, 172
 Norwich, N. Y., 178
 Nottingham, Pa., 149, 150, 173, 229, 342, 343
 Ocean View, Del., 397
 Octorara, Pa., 342
 Onancock, Va., 391
 Owego, N. Y., 178
 Pahaqually, 147, 171
 Paqua, Pa., 338, 343
 Paxton, Pa., 149, 173
 Peapack, N. J., 169, 170
 Pencader, Del., 393, 397
 Pennington, N. J., 168
 Pensburgh, 149
 Pepack (see Peapack)
 Philadelphia, 149, 150, 223, 338
 Alexander, 272
 Arch Street, 260, 262
 Assembly, 261
 Atonement, 262
 Atonement, South, 263
 Baldwin, 269
 Beacon, 272
 Belmont, 269
 Bethany, 268
 Bethesda, 266
 Bethlehem, 272
 Bridesburg, 273
 Broad and Diamond Streets, 272
 Calvary, 268
 Campington, 265
 Carmel, 272
 Cedar Street, 262
 Central, 266
 Central-North Broad Street, 266
 Central, Northern Liberties, 265
 Central, Spring Garden, 266
 Chambers, 266
 Chambers-Wylie, 267
 Chandler Memorial, 272
 Clinton Street, 267
 Clinton Street-Immanuel, 267
 Cobocksink, 266

Presbyterian Parishes

Philadelphia

Columbia Avenue, 270
Columbia Avenue - Fairmount,
266, 270
Corinthian Avenue, 273
Covenant, 270, 271
Cumberland Street, 272
East Park, 273
Eighth, pp. 261 ff.
Eleventh, 262
English Presbyterian Church
of Germantown, 278
Evangel, 264
Fairmount, 270
Faith Mission, 268
Fifteenth, 264
Fifth, 260
First, pp. 258 ff., 267
First African, 264
First German, 272
First, Germantown, 278
First Italian, 268
First, Kensington, 265
First, Manayunk, 278
First, Mantua, 268, 269
First, Moyamensing, 262, 267
First, Northern Liberties, 265
First, Penn Township, 265
First Southwark, 262, 267
Fourteenth, 268, 264
Fourth, pp. 260 ff.
Frankford, 273
Gaston, 272
Genevan, 269
George Chanaler Mission
Church, 271, 272
German Street, 267
Grace, 268
Greenway, 268
Greenwich, 268
Hestonville, 269
Hodge Memorial, 271
Hollond Memorial, 268
Hope, 268
Immanuel, 267
Independent, 266
Independent Tabernacle, 260
James Evans' Memorial, 268
John Chambers' Memorial, 268
Kenderton, 272
Kensington, 271
Knox, 273
Lehigh Avenue, 271
Lexington Street, 269
Logan Square, 270
Lombard Street Central, 264
McDowell Memorial, 266, 270
Mariners', 267
Market Square, Germantown,
278
Meadow, 268
Mizpah, 268
Moyamensing Mission, 267, 268
North, 265
North Broad Street, 266, 270
Northminster, 268, 269
North Tenth, 265
Northwestern, 271
Old Buttonwood, 258
Olivet, 270, 271
Olivet-Covenant, 271
Oxford, 272
Patterson Memorial, 269
Peace, 268

Presbyterian Parishes

Philadelphia

Penn, 265
Princeton, 269
Richardson Memorial, 269
Roxborough, 273
Scots, 261, 263
Second, 173, pp. 258 ff., 265,
266
Second African, 263, 264
Second German, 272
Second, Northern Liberties, 265
Second, Mantua, 269
Seventh, 260, 261
Sherwood, 262
Sixth, pp. 260 ff.
Sixty-third Street, 269
South, 262, 263
South Broad Street, 261, 263,
268
Southwestern, 268
Spring Garden, 266
Susquehanna Avenue, 271
Tabernacle, 261
Tabor, 268
Temple, 265
Tennent Memorial, 269
Tenth, 262
Third, pp. 259 ff., 264, 267
Third African, 264
Third, Northern Liberties, 265
Thirteenth, 263
Tioga, 272
Twelfth, 262, 263
Union, 264, 267
Union Tabernacle, 271
Walnut Street, 268
West Arch Street, 260, 262
Western, 267
West Green Street, 272
West Hope, 269
Westminster, 268
West Park, 269
West Spruce Street, 262
West Tasker Street Mission,
264
Wharton Street, 268
Wylie Memorial, 266, 267
York Street, 271
Zion, 269
Pidgeon Run [Pigeon Run], Del.,
149, 225, 395, 396
Pitts Creek, Md., 158, 391
Plumstead, Pa., 110
Port Deposit, Md., 397
Port Penn, Del., 397
Providence, Pa., 172
Queen Anne, Md., 386, 396
Readington, N. J., 170
Red Clay Creek, Del., 394
Rehoboth, Md., 158, 159, 389, 390
Ringoes, N. J., 362
Rock Church, Md., 394
Rocksiticus, N. J., 173, 174
St. Georges, Del., 389, 395, 396
Shark River, N. J., 71, 72, 147,
169
Shrewsbury, N. J., pp. 67 ff., 147,
169, pp. 223 ff., 338, 339
Smyrna, Del., 395
Snow Hill, Md., 158, 389, 391
Somerset, Md., 386
Statten Island, 173, pp. 223 ff.,
339, 343
Stratten Island (see Statten Island)

Presbyterian Parishes

- Sussex, Del., 386
 Taylor's Bridge, Del., 396
 Thicken, (see Tinnicum)
 Tinnicum, Pa., 110, 146, 149, 172,
 pp. 223 ff., pp. 343 ff.
 Tredyffryn, Pa., 149
 Trenton, N. J., 73, 74
 First, 86-95
 Prospect Street, 65, 66
 Turkey (see New Providence,
 N. J.)
 Union, N. Y., 184
 Upper Freehold (see Millstone)
 Upper Marlborough, Md., 63, 64
 Valley (see Great Valley)
 Vienna, Md., 396
 Westfield, N. J., 80
 Westhampton, 70
 West Nottingham, Md., 394, 395
 White Clay Creek, Del., 394
 White Plains, 224
 Wicomico, Md., 391
 Wilmington, Del., 395
 Hanover Church, 397
 Hanover Street Church, 397
 Second Church, 397
 Woodbury, N. J., 339
 Worcester, Md., 386
 Presbytery, The, 385
 Presbytery of
 Abington, 213
 Baltimore, 105-109
 Carlisle, 173
 Chester, 173
 Donegal, 213, 385, 387
 Eastern Shore, 386
 East Jersey, 70, 71
 Elizabeth, 169
 Hanover, 385
 Huntingdon, 107, 213
 Lehigh, 171
 Lewes, 213, 386, 389, 396
 Leweston, 386
 Lexington, 107
 London Derry, 105, 148, 213
 Long Island, 71
 Monmouth, 67, 168
 Morris and Orange, 174
 New Brunswick, 66, 71, 106, 111,
 142-157, 161-174, 222-230, 258,
 334-340
 New Castle, 8, 15, 69, 106, 110,
 112, 213, 229, 230, 339, 340,
 342, 343, 385-398
 Newton, 170
 New York, 71, 106, 174, 340
 Philadelphia, pp. 36 ff., 263, 291,
 299, 387
 Records, 37, 52
 Philadelphia North, pp. 171 ff.
 Philadelphia, Third, 203
 Salem, 213
 Snow Hill, 385
 Suffolk, 70
 Virginia, 174
 West Jersey, 173
 Westminster, 173
 Price, Rev. James, 15, 210, 212, 217
 Price, Rev. Samuel D., 85
 Prince, Rev. Thomas, 37
 Princeton Theological Seminary, 91
 Centennial Celebration, 62
 Library, 349
 Princeton University, 91

Probsting, Ernst E., 287

Quakers, 369, 370

- Radcliffe, Rev. Wallace, 211
 Rader (see Raeder)
 Raeder, Adam, 303, 317, 332, 370
 Rammerstberger, John Stephen, 314
 Ramsey, David, M.D., 186
 Ramsey, John, 147
 Rankin, *The Presbyterian Church in
 Basking Ridge, N. J.*, 169
 Rauch, John Niclas, 316
 Rawle, *Equity in Pennsylvania*, 115
 Ray, David, 142, 337
 Read, Rev. Thomas, 396
 Rebenstock, Johannes, 34
 Redemptioners, 308
 Reder (see Raeder)
 Reformed Churches in America
 Minisink, N. J., 375
 New Brunswick, N. J., 362
 New Castle, Del., 392
 Nominack, N. J., 375
 Philadelphia
 Second, 261
 Third, 267
 Raritan, N. J., 362
 Six Mile Run, N. J., 362
 Reformed Churches in the U. S.
 Berne, 297, 318, 319
 Burnettsfield, 115, 381
 Cacusi, 300, 301, 318, 319,
 322
 Catskill, 115
 Cocalico, 295, 301, 312, 317,
 318, 323
 Conestoga, 42, pp. 119 ff., pp.
 293 ff., 301
 Coxsackie, 115
 De Long, 123, 300
 Egypt, 297, 318, 323
 Falkner Swamp, 118, 120,
 278, 280, 289, 301, 303,
 308, 317, 318, 321, 327,
 332, 372, 374, 376, 379
 Fredericksburg, St. John's,
 311
 Germantown, 50, pp. 118 ff.,
 280, 292, 301, pp. 315 ff.,
 362
 Goschenhoppen, 52, 119, 296,
 297, 301, 317, 320, 322,
 373
 Great Swamp, 123, 291, 297,
 pp. 316 ff.
 Hackensack, 291
 Hain's, 300
 Heidelberg, Congregation in,
 (see Hain's)
 Heidelberg, 318
 Heller's, 293, 294, 312
 Hill, 293, 294, 312, 313, pp.
 317 ff., 327
 Host, 296, 318
 Indian Creek, 292
 Jamaica, 291
 Jonestown, St. John's, 311
 Lancaster, 295, 301, pp.
 314 ff.
 Maxatawny, 123, 297, 310,
 311, 313, 322
 Zion's, 300
 Moselem, 297, 318

Reformed Churches in the U. S.

- Muddy Creek, 817
 Neshaminy, 49, 276, 277, 279, 378, 375
 New Goshenhoppen, 291, 296, 297, pp. 316 ff., 374, 375
 Newtown, 291
 Old Goshenhoppen, pp. 48 ff., 291, 297, 317, 374
 Oley, 58, 120, 278, 297, 298, 301, 303, 310, 318, 322, 328
 Oly (see Oley)
 Oyster Bay, 291
 Perkiomen, 44
 Philadelphia, 48, pp. 118 ff., 278, 283, 284, 292, 301, 302, 315, 318, 321, 328, 332, 362, 365, 366, 376, 377
 First Church Records, 285
 Providence, 328
 Quittapahilla, pp. 318 ff.
 St. John's (see Hain's)
 Sacon (see Saucon)
 Saucon, 120, 122, 297, 317, 318, 320, 322, 375
 Schraalenberg, 291
 Seltenreich, 317
 Skippack, 28, pp. 118 ff., 278, pp. 280 ff., 287, 290, 291, 296, 297, 301, 303, 309, 317, 318, 321, 327, 332, 362, 372, 374, 376, 379
 Stumpstown (see Fredericksburg)
 Success, 291
 Swatara, 311, 312, 318
 Trinity, 296, 318
 Tulpehocken, pp. 120 ff., 278, pp. 294 ff., 297, 301, 303, 311, 321, 328, 332, 368, 377, 378
 Western Salisbury, 123, 291
 Whitemarsh, pp. 28 ff., 118, 120, 278, 280, 290, 301, 303, pp. 315 ff., 327, 332, 374, 376, 379
 White Oaks, 317
 Whitpain, 328
 Ziegel, 122, 123
Reformed Church Messenger, 40, 298
 Reformed Presbyterian Churches
 Philadelphia
 First, 264, 267
 Second, 270
Reformed Quarterly Review, 48, 115
 Register, I. Layton, 210
 Reif (see Reiff)
 Reiff, Anna Maria, 36
 Reiff, Georg, 48
 Reiff, Jacob, pp. 34 ff., pp. 44 ff., 57, 58, 113, 275, 279, 287, 301, pp. 322 ff., pp. 330 ff., 360, 363, 364, 372, 382, 388
 Reiff, John George, 86
 Reiffschneider, Bastian [Sebastian], 33, 126, 277, 303
 Reiffschneider, John, 302
 Reimer, Elizabeth, 309
 Reimer, Frederick, 308, 309, 315, 332, 374, 376
 Reimer, John Peter, 309
Religious Recorder, 178
 Keymer (see Reimer)
 Reytama, Rev. Tyberius, 354, 355, 359
 Ribertus, Hans Adam, 117
 Richards, Rev. George W., 255-256
 Richardson, William H., 63
 Rieger, Anna Magdalena, 117
 Rieger, John Adam, 117
 Rieger, John Bartholomew, 117, 119, 296, 297, 360, 362, 363, 370, 379, 380
 Riehm (see Riem)
 Riem, John George, 319
 Riem, Martin, 319
 Rieser, Jacob, 319
 Robbins, Rev. Ammi Ruhamah, 180
 Roberts, T., 399
 Robinson, Rev. Harold McA., 62
 Robinson, Mrs. Phebe, 348, 349
 Robinson, Rev. William, pp. 143 ff., 167, 171, pp. 222 ff., 334, 337, 340, 343
 Robson, R. S., 159
 Röder, Adam, 376
 Rodgers, Rev. John, 4, 164, 396
 Rohrig (see Rörrig)
 Romain, Rev., 168
 Rorig, Johan Wilm, 48, 116
 Rosengarten, Mrs. Frank H., 210
 Roth, *History of Falkner Swamp Reformed Church*, 289
 Rows, Elizabeth, 188
 Rowland, H. A., 200, 201
 Rowland, Rev. Jno., pp. 142 ff., 167, 168, 172, 224, 227, pp. 337 ff.
 Rupert, Higgins, 189
 Rupp, *Thirty Thousand Names*, 26, 33, 34, 57, 58, 60, 118, 274, 276, 309, 310, 316
 Russell, Rev. Thomas, 70
 Rutherford, John Peter Zenger, 59
 Sabin, 304
 Sachse, *German Sectarians*, pp. 36 ff.
 Sackett, Rev. Samuel, 158, 224, 227, 334, 337, 340, 343, 345
 St. Jones, Del., 398
 Sattler, Conrat, 117, 118
 Schaefer, Barthel, 303, 378
 Schäffer (see Schaefer)
 Schel, Martin, 332
 Schenck, *Historical Account of the First Presbyterian Church of Princeton, N. J.*, 168
 Schenkel, George Martin, 41
 Schenkel, Magdalena, 41
 Schenkel, Martin, 41
 Schenkel, Sarah, 41
 Scherer, Johannes, 117, 118
 Scherer, Philip, 303, 315, 332, 376
 Scherrer (see Scherer)
 Schlatter, Rev. Michael, 292, 365
 Life and Times, 122
 Schosler, Heinrich, 117
 Schmauk, *History of the Lutheran Church in Pennsylvania*, 121
 Schmidt, Johan Heinrich, 126
 Schmidt, Michael, 56, 57
 Schmidts, Sigmundus, 126
 Schmiet, Johannes, 117, 118
 Schmitt, Christoffel, 48
 Schnell, Rev. Leonhard, 319
 Schoel, Johannes, 45
 Scholl, Frederick, 317
 Schuckerd, Zacharias, 117, 141

- Schuckert (see Schuckerd)
 Schue (see Schuy)
 Schueler, Gabriel, 26, 34, 281, 282
 Schueler, Margariet Aweegh, 34
 Schutz, Matthew, 367
 Schuy, Anna Maria, 312
 Schuy, Barbara, 312
 Schuy, Catherine Elizabeth, 312
 Schuy, Daniel, 312
 Schwab, Hans George, 51
 Schwartz, Henrich Ludwig, 378
 Scot, Philip, 313
 Scotch Synod, 124
 Scott, Gen., 212
 Scott, William H., 5, 12-16, 20, 22, 23,
 209-213, 214, 215, 220, 221
 Seibel, John Ludwig, 332, 377
 Seimens, Jan, 351
 Seipel (see Seibel)
 Semple, Rev. Cunningham, 106, 107
 Senck, Joh. Jörg, 117, 118
 Seymour, David, 185, 200, 286, 251
 Seymour, John, 185, 186, 200, 207,
 236, 239, 251
 Seymour, Mary Stoddard, 185
 Shane, Rev. John D., 388
 Shaw, W. B., 159
 Shelby, Isaac, 212
 Sherer, Anna Maria, 27, 315
 Sherer, Philip, 27
 Shippen, Edward, 186
 Shoemaker, Jacob, 34
 Shuler (see Schueler)
 Shunk, Elizabeth Reimer, 309
 Shunk, Francis, 309
 Shunk, Francis R., 309
 Sigel, Jacob, pp. 365 ff.
 Sigmund, Bernhard, 117, 118, 285,
 302
 Sigmundt (see Sigmund)
 Simson, Frances, 34
 Skinner, Rev. Thomas H., 5, 259, 260
 Skinner, W. T., 393
 Slemons, Rev. John, 106
 Smellie, Rev. Alexander, 102
 Smith, Alfred Percival, 5, 13, pp. 20 ff.,
 pp. 214 ff.
 Smith, Mrs. Alfred Percival, 20, 215,
 217
 Smith, Rev. John Blair, 259
 Smith, Richard, 343
 Smith, *History of the Colony of Nova
 Cesaria*, 68
 Smith, William, 73
 Smyth, Rev. J. G., 391
 Society for the Propagation of the
 Gospel, 393
 Sophia, Princess, 384
 Spalding, Rev. Samuel, 182
Manuscript Found, 182
 Spär, Länert, 34
 Speece, Rev. Conrad, 107
 Spencer, Rev. Elihu, 73, 74
 Spencer, Joanna Eaton, 73
 Spencer, Gen. Joseph, 73
 Spotswood, Rev. John B., 392, 395
 Sprague, Rev. William B., 5
Annals of the American Pulpit, 69
 Sprögel, Christian, 55
 Sprögel, John Henry, 55
 Spyker, Judge, 121
 Stapleton, *Henkel Memorial*, 56
 Stapleton, *Memorials of the Huguenots
 in America*, pp. 310 ff.
 Stauffer, Christian, 281, 282
 Stedman, Capt., 279
 Stedman, Charles, 275
 Stedman, John, 274
 Steen, James, 68
 Stefen (see Stephen)
 Steffen (see Stephen)
 Steinmann, George, 316
 Steinmetz, Daniel, 117
 Stephan (see Stephen)
 Stephen, Johan Ulrich, 126, 277, 282,
 370
 Stephen, Peter, 50, 60
 Stephen, Ulrich, 26, 281, 282, 303,
 309, 332, 374
 Sterrett, Rev. William, 270
 Stewart, Rev. William, 391
 Stietelfreindt, Franz, 117
 Stoddard, Gen. Orange, 185
 Stoddard, Sibyl Dudley, 178
 Stonecipher, Rev. John F., 393
 Stoudt, Rev. John B., 41
 Straub, John William, 291, 292, 297,
 309, 360, 370
 Strecker, Elias, 117
 Streypers, Willem, 351
 Strohauer, Hans Jörg, 117, 118
 Strong, Rev. Cyprian, 183
 Strong, Rev. Nathan, 246, 254
 Strubel, Frederick, 314
 Summeral, Tho., 222
 Sutherland, Allan, 15, 23, 214, 220
 Swain, *Historical Discourse in Con-
 nection with the Presbyterian Church of
 Allentown and Vicinity*, 169
 Swift, Rev. Job, 234, 249
 Symmes, *History of Old Tennent
 Church*, 169
 Symmes, *The First Presbyterian Church
 of Cranbury*, 169
 Synnott, Thomas W., 20, 23, 215, 220
 Synod
 Baltimore, 386, 397
 New England, 213
 New Jersey, 66, 67
 Historical Collection, 155, 347
 New York, 258
 New York and Philadelphia, 70,
 386, 387
 North Holland, 113, 118, 354, 355,
 357
 North and South Holland, pp.
 127 ff., pp. 278 ff., 289, 295,
 pp. 305 ff., 313, 316, 322, 357,
 372
 Philadelphia, 37, 150, 386
 South Holland, 113, 118, 323
 Talbot, Rev. John, 258
 Tash, Thomas J., 210
 Taylor, Rev. Mr., 81
 Taylor, *Historical Notes of the Presby-
 terian Church of Shrewsbury, N. J.*,
 169
 Taylor, Rev. Nathaniel, 64
 Taylor, Rev. Rufus, 67-85
 Templeman, Rev. Conrad, 42, 120, 127,
 295, 312, 314
 Templemann (see Templeman)
 Tenbrook, Dr., 76, 79
 Tennent, Rev., 124, 291
 Tennent, Rev. Charles, 147, 340, 343,
 397
 Tennent, Rev. Gilbert, 142, 144, 162,
 174, 222, 224, 259, 334, pp. 337 ff.,
 362

- Tennent, Rev. Gilbert
Danger of an Unconverted Minister, 164
- Tennent, Rev. John, 169
- Tennent William, Sen., 147, 168, 172, pp. 222 ff., pp. 387 ff., 840, 848, 846, 362
 Staff of, 6
- Tennent, William, Jr., 142, 143, 147, 169, pp. 222 ff., 334, pp. 387 ff., 343, 344
- Thacher, John Boyd, 304
Theological Magazine, 175, 207, 241
- Thomas, George, 369
- Thompson, Anthony, 110
- Thonis, Gosen, 126
- Tierbout, Judge, 79
- Tinkleam, Samuel, 191
- Tokens, 6
- Torchius (see Dorsius)
- Trall, William, 390
- Transure, Anna Catharine, 127
- Treat, Rev. Richard, 110, pp. 147 ff., 165, 172, pp. 222 ff., 304, 334, 337, pp. 340 ff.
- Treber, Nicolaus, 315
- Trenton, N. J.
 St. Michael's P. E. Church, pp. 88 ff.
- Trexler, *Skizzen aus dem Lecha Thale*, 291
- Tricktenhengst, John, 126, 308, 308, 317, 332, 376
- Tulpehocken Moravian Congregation, 121, 122
- Tumplers (see Dunkers)
- Tunes, Abraham, 351
- Turner, Mrs. C. P., 20, 215
- Turner, Cornelius, 392
- Turner, Rev. D. K., 5
History of the Neeshaminy Presbyterian Church of Warwick, 172
- Turner, Rev. Joseph Brown, 5, 63-64, 231-233, 385-398, 399
- Tuttle, Rev. Moses, 386
- Tyler, Lyon G., 231
- Tyson, Reynier, 351
- Ulrich, Caspar [Johann Caspar], 117, 141, pp. 277 ff., 285, 286, 302, 366, 380
- United Presbyterian Churches
 Philadelphia
 Fourth, 263
 North, 271
- Ursinus, pp. 96 ff., 255, 256
Summa Theologiae and Catechesis Neivor, 256
- Uttre, Jacob, 117, 141, 370
- Uttrey (see Uttre)
- Vallandigham, Rev. James R., 392
- Van Basten, John Herman, 276, 306, 378
- vanDyke, Rev. Henry, 1-11, 13, 17, 20, 22, 23, 214, 219, 220
- Van Horne, *History of the Reformed Church in Philadelphia*, 367, 368
- Van Ostade, Jacobus, 114, 116
- Van Rensselaer, Alexander, 20, 28
- Van Rensselaer, Cortlandt, 5, 12
- Van Vlecq, Rev. Paulus, 34
- Vellingius, Deputy, 127
- Vetter (see Fetter)
- von Thieren, Bernhard, 122
- Vowell, Thomas, 109
- Wadsworth, Rev. Charles, 260, 267
- Wadsworth, Rev. Charles, Jr., 270
- Wager, Peter, 368
- Wales, Rev. Elea., pp. 142 ff., 222, 334, 337, 340
- Walker, Richard, 147, 222
- Walter, Rev. Andrew Judson, 23, 220
- Walter, Jacob, 117, 118, 277, 285, 286, 302, 333, 370
- Warfield, Rev. Benjamin B., 62, 97, 98
- Warner, Philip Christopher, 367
- Warner, Sarah T., 65
- Warrington, Amy, 392
- Wasey, Joseph, 34
- Washington, George, 89, 91
- Watson, Rev. Charles R., 22, 23, 219, 220
- Wayne, Gen. Anthony, 212
- Webb, William, 121
- Webster, *History of the Presbyterian Church*, 69, 304
- Weekly Mercury, 365
- Weidler, Michael, 120, 121, pp. 312 ff.
- Weis, Andrew, 303
- Weiss, Rev. George Michael, pp. 35 ff., pp. 51 ff., pp. 113 ff., 117, 119, 275, 290, 294, 296, 301, 322, 324, 325, 330, 333, 360, 363, 372, 380-381, 382, 383
- Weiss, Jacob, 312
- Weitfield (see Whitefield)
- Weiser, Conrad, 121, 124
- Weller, Hendrik [Henrich], 48, 116
- Werner, Henry, 303, 310
- Wertmüller, George, 34
- West, Gilbert, 204
- West, Rev. Nathanael, 269
- West, Rev. Stephen, 181
- Wetzel, Jacob, 316
- Weyerman, Hans, 309
- Wheeler, Daniel A., M.D., pp. 195 ff., 253
- White, Littleton, 76
- White, Rev. William P., 257-273
- Whitefield, Rev. George, 110, pp. 161 ff., 173, 212, 362, 395, 399
- Whitefield Revival, 258
- Wielecken, Rudolf, 117, 118, 322, 377
- Whitney, *Michael Hillegas and His Descendants*, 57
- Whittlesey, S., 241
- Wielecken (see Wielecken)
- Wilhelm, Jacob, 303, 311, 378
- Wilhelmus, Rev. John, 49, 117, 133, 275, 279, 323, 325, 355, 360, 361
- Wilhelmus, William, 133
- Willauer, Christian, 316
- Willey, Rev. David, 107
- Williamson, Rev. Charles, 263
- Williston, Rev. Seth, 175-208, 234-254
- Williston, Sibil Dudley, 178
- Wilson, Rev., 386
- Wilson, Rev. James, 106
- Wilson, James L., 20, 23, 215, 220
- Wilson, Rev. James P., 259
- Wilson, Rev. John, 392
- Wilson, Rev. Mathew [Matthew], 386, 392
- Wilson, Rev. Thaddens, 67, 82, 85
- Wilson, Thomas, 64
- Wilson, Rev. Thomas, 391
- Wilson, William, 291
- Wirtz, John Conrad, 122

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CONTENTS.

	PAGE
Presbyterian Churches of Philadelphia: Their Organization and Changes of Location and Name. By Rev. William P. White, D.D.,	257
Letters and Reports of the Rev. John Philip Boehm. Part IV: Letters and Reports of the Years 1738-1740. Translated and Edited by Rev. Prof. William J. Hinke, Ph. D., D.D.,	274
Notes,	304

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INDEXED

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CONTENTS.

	PAGE
Letters and Reports of the Rev. John Philip Boehm. Part VI: Letters and Reports of the year 1741 (<i>With Frontispiece</i>): Translated and Edited by Rev. Prof. William J. Hinke, Ph.D., D.D.	353
Church Records in the Presbytery of New Castle. By Rev. Joseph Brown Turner, A.M.	385
Notes.	399
Index of Volume VII. By Miss Helen B. Porter.	401
Title Page, Contents, List of Illustrations of Vol. VII.	

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